Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Thanksgiving.

A THANKSGIVING TO GOD.

BY ROBERT HERRICK (1591-1674).

Lord, Thou hast given me a cell,
Wherein to dwell;
A little house, whose humble roof
Is weather-proof;
Under the spars of which I lie
Both soft and dry;
Where Thou, my chamber for to ward,
Hast set a guard
Of harmless thoughts, to watch and keep
Me while I sleep.
Low is my porch, as is my fate;
Both void of state;
And yet the threshold of my door
Is worn by the poor,
Who thither come, and freely get
Good words, or meat.
Like as my parlor, so my hall
And kitchen's small;
A little buttery, and therein
A little bin,
Which keeps my little loaf of bread
Unchipt, unflead;
Some brittle sticks of thorn or briar
Make me a fire,
Close by whose living coal I sit,
And glow like it.
Lord, I confess too, when I dine,
The pulse is thine,
And, all those other bits that be
There placed by Thee;
The worts, the purslain, and the mess
Of water-cress,
Which of Thy kindness Thou hast sent;
And my content
Makes those, and my beloved beet,
To be more sweet.
'Tis Thou that crown'st my glittering hearth
With guiltless mirth,
And giv'st me wassail bowls to drink,
Spiced to the brink.
Lord, 'tis Thy plenty-dropping hand
That soils my land,
And giv'st me for my bushel sown,
Twice ten for one;
Thou mak'st my teeming hen to lay
Her egg each day;
The while the conduits of my kine
Run cream for wine;
All these, and better, Thou dost send
Me, to this end,—
That I should render, for my part,
A thankful heart;
Which fired with incense, I resign,
As wholly Thine;—
But the acceptance, that must be,
My Christ, by Thee.

Thanks be to God! to whom earth owes
Sunshine and breeze,
The heath-clad hill, the vale's repose,
Streamlet and seas,
The snowdrop and the summer rose,
The many voicéd trees.

—Frances Ridley Havergal.

THANKSGIVING PROCLAMATION.

This year of 1910 is drawing to a close. The records of population and harvests which are the index of progress show vigorous national growth and the health and prosperous well-being of our communities throughout this land and in our possessions beyond the seas. These blessings have not descended upon us in restricted measure, but overflow and abound. They are the blessings and bounty of God.

We continue to be at peace with the rest of the world. In all essential matters our relations with other peoples are harmonious, with an evergrowing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and the peaceful settlement of international disputes.

Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the Civil Magistrate since the first settlements in this land, and with the rule established from the foundation of this Government, do appoint Thursday, November 24, 1910, as a day of national thanksgiving and prayer, enjoining the people upon that day to meet in their churches for the praise of Almighty God and to return heartfelt thanks to Him for all His goodness and loving kindness.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 5th day of November, in the year of our Lord 1910, and of the independence of the United States the 135th.

WILLIAM H. TAFT.

By the President:

ALVEY A. ADEE, Acting Secretary of State.

PATRIOTISM AS A PIETY.

BY PROF. W. H. WYNN, D. D.

Patriotism is essentially a religious impulse, since it consists in loving one's country as one would love his God. It is of the nature of worship, always, to be disinterestedly devoted to any good cause, any great idea, or interest, or personality, that can be held in reverence for its own sake. When you get up so high, you are in the realm of the spiritual; above matter; above the transient; practically treading on the floor of heaven, in the footsteps of God.

It is an end you are contemplating and not, as in the lower ranges of your being, a means to an end. It is not the vessel in which you make your way over perilous seas, brave and staunch though it may be; it is the harbor into which your vessel is finally moored.

No doubt yon giant engine that plows its way over the mountains with the commerce of a continent harnessed to its wheels is deserving of the devout admiration, and, we may say, the love, of the engineer who drives it; but the spiritual is not in it, because it is always an instrument, and never an end.

Neither is the commerce it carries an end, the grain and merchandise it delivers to the markets of the world. These will minister to the bodily needs of humanity, and these, in turn, to the higher necessities of what we must call the souls of men. Arriving there, we are at our journey's end. Our route has been interesting and, in a scientific way, thrilling in the extreme, but it has been definitely directed through vital and physical forces, up to the minds and souls of men as its terminal goal.

And so we must call that sacred which invites our endeavor with no sinister suggestion as to anything better beyond. Our country is an entity of that kind. It is always as end, and never a means; always, therefore, to be loved and loyally ministered to for its own sake. As a matter of fact, patriotism everywhere inscribes on its banner: "For God and the native land" —instinctively so —because these two ideas are interwoven as an overshadowing canopy for the whole realm of spiritual things.

Therefore, the love of country enters organically into the religious creeds of all the world, even as, on Sinai, the universal Lawgiver promised long and secure possession of the land he had given his people, provided they would sacredly observe the terms of the covenant which he had inscribed for them on tables of stone. Two tables; one for God and his sanctities; the other for man and the country he might righteously possess—these are the two complementary strands in the spiritual life of man. Love of country as a religion—is that what we mean? Rather let it be: Love of country as the terrestrial side of the religion we profess.

But we may not go on further in this discussion without asking what we mean by our country—what that is, which we have put on the high spiritual plane with the worship of our God.

Well, it is not the land on which we dwell, nor the material sustenance we draw from that land, that will exhaust the meaning of this endearing term—though these conceptions are vitally interwoven with that idea, and cannot be dropped out. This spot on which we were born, and over which we roamed in boyhood, and on which the years of our toiling manhood were passed —the hills, the meadows, the running streams, the very stones and clods over which the rough industries of our earlier and later struggles had to be expended —when you say "My country," all this rushes into the reckoning, and it is, every whit of it, inestimably dear.

But vastly more than this we mean when we utter that endearing term—something we find in the home, when at dusk of evening we turn thitherward, after the labors of the day, to find, in the bosom of the family, what no wealth can purchase, nor the utmost pinchings of poverty ever deny. And what is that? We have one matchless picture of it in Burns' "Cotter's Saturday Night." It is peace, security, quiet, love. It is more than that—if, indeed, there can be anything more than that, this side the Elysian fields. Words fail of an inventory, unless we write the items down in tears—tears, commingling tears, flashing with the alternating hues of sorrow and joy.

Our country is an aggregate of homes bound together with the ties of race, and religion, and history, and institutions, all interfused in the one common mold of a growing homogeneity of national life. Our country means the government under which we live, the flag that pledges protection to the loyal citizen in the exercise of his rights, and to the homes that are nestling in security under its folds.

With us on these Western shores, our country is pre-eminently the "Free State," that last gorgeous flower of the political history of the world. No, not flower, but fruit—that which the ancients had as seed, we enjoy as fruit. The old Greek philosopher, Aristotle, said a wise thing, when he declared that the end, the aim, the whole purport and significance of the State was, "not simply that men might live, but that they might live nobly"—beyond which sentiment the profoundest political philosophy of our day has not yet attained. The Greek saw, and desired it long, and sought, but did not find; it is our conscious felicity that we do measurably enjoy.

"To live nobly"—to yield facility and protection in noble living—grand old Stagirite, theoretically we cannot improve on that! The whole apparatus of government should be directed to that end. Encourage the noble; keep the ignoble down; nay, root it out as the husbandman fires the weeds. "Life, liberty and the pursuit of happiness," that is to say, "noble living"—our free institutions are a guarantee for that or, otherwise, they are a most unblushing scandal on the history of the race.

Right, justice, law, humanity—these are not matters of expediency when the tide of popular favor drifts that way—not means to an end; they are ends which are imbedded in the eternal order of things, or, more properly, in the bosom of God. The noble, the humane, the free, all the ideals of a lofty manhood, and a citizenship that is without guile—our country means that, or, otherwise, it is a fungus fattening on the social life of the peoples, and coming to be the devil's puff-ball at last, spewing a suffocating powder in your face.

No failure is more disastrous than when the banner of the free is trailed in the dust, and "illusion" is written in characters of blood on the flaunting streamers that are lifted in its stead. It must not be. By all that is holy in our hopes and our history, in our hearts and our hearthstones, we lift our hands in solemn protestation, that we will sacrifice our lives and our fortunes, rather than the country of our love. The country gone, every other earthly interest is thrown to the winds.

Tacoma, Wash.

GIVING THANKS.

Lord, for the erring thought
Not into evil wrought;
Lord, for the baffled will
Betrayed, and baffled still;
For the heart from itself kept
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow, sent
Unto our chastisement;
For all loss of seeming good
Quicken our gratitude.

—Author unknown.

DEATH, AND THE FEAR OF DYING.

BY REV. H. C. HOLLOWAY, D. D.

To disrobe death of its associations were a vain attempt; it would, however, be difficult to find a greater or more pernicious error than that so often propounded as "religion," that men should be always looking forward to their "end." They should never be looking forward to their *end;* they should be too intent upon their *present.* True religion does not concern itself as to how and when men die, but as to the quality of their current life. Men are not saved according to how they die, but according to how they live. The only ground on which we can properly lament the ending of our sojourn on earth, is that it prevents our being any longer corporeally useful to others.

But in thinking only of life, and never of death, we are not to think only of our *time*-life. We should think of our life as a stream, which commencing in a wilderness, pursues thereafter its endless course through a country infinitely rich and beautiful with nature, art, civilization, and religion, reflecting in its serene and softly-gliding depths each heavenly scene it visits. Darwin remarks that we are less dazzled by the light on waking, if we have been dreaming of visible objects. Happy are they who in this life dream of higher things than those of earth! They will the sooner be able to see the glories of the world to come. Living *here* the true life of the soul, we shall start at once from the slumber of temporal existence into shining and intelligible morning.

"To me the thought of death is terrible,
Having such hold on life. To thee it is not
So much even as the lifting of a latch;
Only a step into the open air
Out of a tent already luminous
With light that shines through its transparent walls."

Wisdom, then, dictates that life should be our great and only regard. For the first office of wisdom is to give things their due valuation, to estimate aright how much they are worth; and the second is to treat them according to their worthiness.

The *fear* of death is quite another matter. It is the simple emotion of nature; the impulse to *self-preservation.* Men differ about arts and sciences, about their pleasures, fashions, ornaments and avocations, but all are agreed in the love of life, and hate, and fear, and flee from death. "We do not all philosophize," one has said, "but do we not all follow after life?" "This temporal life," says another, "though full of labor and trouble, yet is desired by all, both old and young, princes and peasants, wise men and fools." Virtue, wisdom, poetry, the Bible, are matters which from "intellectual slow-pacedness," or moral disrelish, excite very little interest, but life is sweet, life is the central, universal, indomitable solicitude.

"The weariest and most loathed worldly life
That age, ache, penury or imprisonment
Can lay on nature, is a paradise
To what we fear of death."

The man, accordingly, who affects to regard death *without fear,* must not expect to be believed. He may not anticipate it with horror; he may have learned, by secret or silent preparation of the heart, and by accustoming himself to see God as infinitely just and merciful, how to meet it cheerfully; he may be perfectly resigned to it when he sees its approaching shadow; but still he dreads, and were the spirit not withdrawn by him who gave it, would never part with it himself. When death is actually about to happen, the fear of it is in great measure lost. At all events it is not common, as is well known to those whose professions lead them to the pillows of the dying.

This, again, is a great mercy and providence of God,

both to the individual and to the bystanders. Given to us when it is proper we should live, it is mercifully taken away when we are going to depart. When fear does manifest itself at the period of approaching death, it is rather as the result of some diseased or enfeebled state of mind, usually induced by spurious religious teaching; or of vivid presentiments of what a wicked life is about to lead to. The inmost ground of men's fear of death is consciousness of severance from God, through disobedience to his will and law. God desires that all men should be united to him, and to this end has given them adequate spiritual faculties, wherein they shall exercise the life which conducts to heaven. In proportion as they do this, and thereby attain to consciousness of union with God, the idea of death departs from them, because they are living with the Fountain of Life; the less they feel so united, the more do they think of death, and fear to die. Fear of death is not so much according to the *place* a person is in, as according to the condition of his heart. It is its own dissolution of which the soul, in its secret chambers, is afraid, and the sense of separation from God which gives the real agony to the expectation of death. But it is not the will of our loving Father in heaven that any should experience any such fear, but on the contrary to live the life of faith on the Son of God, and then when the shadows of death approach, with St. Paul, all such can joyfully exclaim, "For me to live is Christ, to *die is gain.*"

To fancy, as many do, that death is not only terrible and affrighting, but physically painful, is quite a mistake. Death is a sleep rather than a sensation, a suspension of our faculties rather than a conflict with them; instead of a time of suffering, a time of deepening unconsciousness. Dr. Baillie tells us that his observations of death-beds inclines him to the firm belief that "nature intended we should go out of the world as unconsciously as we come into it." "The moment," says a writer, "in which the spirit meets death is probably like that in which it is embraced by sleep." To be conscious of the immediate transition from the waking to the sleeping state never, we suppose, happened to any one.

Your death and mine are mainly of importance to ourselves. The black plumes will be stripped off our hearses within the hour; tears will dry, hurt hearts close again, our graves grow level with the churchyard, and although we are away, the world wags on. It does not miss us; and those who are near us, when the first strangeness of vacancy wears off, will not miss us much either.

We are curious at to death-beds and death-bed sayings; we wish to know how the matter stands; how the whole thing looks to the dying. Unhappily, perhaps on the whole happily, we can gather no information from these. The dying are nearly as reticent as the dead. The inferences we draw from the circumstances of death, the pallor, the sob, the closing eye, are just as likely to mislead us as not. Manfred ex-

claims, "Old man, 'tis not so diffcult to die!" Sterling wrote Carlyle, "That it was all very strange, yet not so strange as it seemed to the lookers on." And so, perhaps, it is. The world has lasted six thousand years now, and, with the exception of those at present alive, the millions who have breathed upon it—splendid emperors, lordly princes, mighty conquerors, suffering saints and sons of God, and little children, in whom thought has never stirred, *have* died, and what they have done, we also shall be able to do. It may not be so difficult, it may not be so terrible, as our fears whisper, and our faith in God firmly convinces us that it will not be. The dead, however, keep their secrets, and in a little while we shall be as wise as they—and as taciturn.

Harrisburg, Pa.

THE TWO KINDS OF SORROW.

BY REV. SAMUEL SCHWARM, D. D.

Thursday night, preceding the Sunday of the resurrection, was the time above all other times when the powers of hell were especially active. It was then that Christ was given over into the hands of his enemies. And it was upon that night that two of his disciples also met with their undoing, and that the rest fled from their Master while he was in sore trouble and danger. The two that met with their downfall were soon sorry for what they had done, but they were not alike sorry. The sorrow of one led to restoration, while the sorrow of the other led to desperation and self-murder. Their sorrow was entirely different. This illustrated the truth of the saying of Paul, "Godly sorrow worketh repentance unto salvation, but the sorrow of the world worketh death."

There are two kinds of repentance which are the outcome of these two kinds of sorrow. Some people think that they are truly penitent when they are sorry for a thing. This does not necessarily follow, for there is a sorrow that leads to a false repentance. Hence it becomes very important that we examine into our sorrow and determine whether it is godly or worldly. The one leads to a repentance that needs not to be repented of while the other works death. The world is full of so-called sorrow, but the world is not necessarily therefore truly penitent for its sins against God and man. Almost every person one meets is sorrowing or sighing about something, but very few are truly penitent for their sins that have caused the trouble over which they sigh.

Let us examine into these two kinds of sorrow a little, for it may help us to determine whether we have truly repented of our sins and put our trust in God our Savior. Worldly sorrow, or the sorrow of the world, as its name implies, springs from the world, or worldly things. It is caused by disappointments, failures, losses, pain, envy, jealousy, and such like things. If there had been no losses, failures, disappointments, etc., there would have been no sorrow. The sorrow has not therefore sprung out of the consciousness that the things done were wrong and hateful in the sight of a good and just God, but because the matters did not turn out as expected. Thus the sorrow of Judas appears to have sprung from the fact that his plot miscarried in some way. We do not exactly know what Judas did expect to accomplish by his hellish plot, but from the narratives we have of his transaction it appears he did not really expect his Master to be condemned to death; for, "When he saw that he was condemned he brought the pieces of silver to the chief priest, saying, I have betrayed innocent blood, and he went and hanged himself." He appears to have thought that Jesus would deliver himself out of the hands of those into whose hands he betrayed him. Some have thought that he intended to force the hands of the Master and compel him to assume kingship and lordship over the people. What his real purpose was is not very clear, but this much appears to be clear, namely, that he was astounded and filled with remorse at the outcome of his plot. He no longer found pleasure in the thirty pieces of silver. They were a horrible evidence of the betrayal of innocent blood; his conscience rebelled against keeping them any longer. They and life itself suddenly became hateful to him. He cast them away and went and hanged himself. He was sorry and felt wonderfully bad because of the outcome of what he had done.

What was there in which the sorrow and repentance of Judas was deficient? He was not sorry that he had betrayed his Master and Lord, but he was sorry that it had turned out as it had. It was apparently merely because his plot had miscarried, not because of his base ingratitude and infidelity to his Master and Lord. There was no sorrow because of the dastardly deed, but merely because of the result of the deed. There was therefore nothing godly about his sorrow, for godly sorrow evidently springs from the consciousness and acknowledgment of sin committed as being against God, and it leads to a repentance that needs not to be repented of, and not to a self-murder. He simply rued his deed as one rues a bad bargain.

Godly sorrow is an entirely different thing. It is not of the world but of the Spirit of God. It is a hatred of an evil thing because it is a transgression of God's holy law and an offense against a good and holy God, a return of ingratitude and disobedience for goodness, mercy and love. It recognizes the fact that evil would still be evil although it were not brought to light or made to fail in its purposes. It recognizes the fact that the sin inheres in the evil thought or deed against a good God and not merely in the consequences. Thus Peter, when his Master looked at him, thought of his base ingratitude towards him in return for all his goodness and love, and when he thought on his sin against his Master, he went out and wept bitterly. It was not the consequence of his base act that made him weep, for that appears not to have altered the condition of the Master at all, but the thought of the baseness, the ingratitude of his cowardly denial. And the dear Lord had pity on him and showed him mercy and gave him pardon. The Lord knew just how tired he was from his long vigils and his anxieties, and his sympathy went out for him when he saw him weeping over his baseness.

We have these two sorrows clearly shown in the repentance of two kings, Saul and David. Saul disobeyed God's command in regard to the destruction of the Amalekites. When he was reproved by Samuel the prophet, he said, "I have sinned." And he begged Samuel not to leave him, but to remain with him and thus to continue to honor him in the sight of the people, for he feared greatly the result if Samuel forsook him. He did not apparently regret his disobediennce towards God at all, but he did regret the anger of Samuel and fear the results of that anger. Hence he said to Samuel, "I have sinned." But he manifested no sorrow because the offense was against God.

David sinned grievously in stealing Uriah's wife and in murdering him to keep it from coming to light. And for a time he appears to have been utterly unconscious of the fact that he had sinned in this, owing, I suppose, to the fact that he had done no more than it was customary for kings of that day to do. But when Nathan the prophet, by a little parable, showed him the guilt of his sin as it appeared unto God, he cried out, "Against thee, thee only, have I sinned and done this evil in thy sight." He was sorry that he had offended God his best friend. He appears not to have thought of the punishment, or even of the

shame that would follow the exposure of his base act, but merely of his ingratitude and baseness to God.

The results of these sorrows are, as we have seen, entirely different. Godly sorrow leads back to God. Worldly sorrow leads away from God. Peter's sorrow led him to a more careful service of the Master. Judas' sorrow led him to go away from the Master and hang himself. David's sorrow led him to a most humble confession of his sin and to a restoration to the favor of God. Saul's sorrow led him farther and farther away from God and to the witch of Endor and destruction.

Godly sorrow leads to a repentance that needs not to be repented of. It brings no regrets. It leaves no bad taste in the mouth. It gives confidence in the goodness of God and brings peace to the soul. Ask God for it.

Springfield, O.

THE EVANGELICAL REFORMATION AND WORLD-EVANGELIZATION.

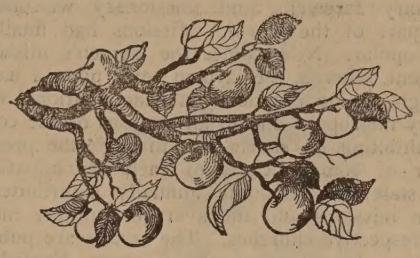
The Heathen the Problem Before American Lutherans.

BY J. N. LENKER, D. D.

Church problems have greatly changed in the past thirty years. Three decades ago the great Scandinavian emigration to America was beginning and the German emigration had reached its climax. The problem then was, how to erect churches and schoolhouses for the newcomers in the Mississippi valley. In the East, the Pennsylvania Germans had made seemingly the last effort, under the leadership of Prof. S. S. Schmucker and others, to plant Lutheranism in the English language. The three vital problems faced by the Church in America at that time were, Shall both Scandinavians and Germans in the West and the children of the Pennsylvania Germans in the East have churches of their own faith in the Scandinavian, German and English tongues? That these problems have been, or are being, solved is proven by the United States census of religious bodies for 1906, which reports 2,735 English speaking Lutheran churches, with a total of 344,157 communicants; and 9,808 German- and Scandinavian-speaking churches with 1,754,355 members. More might have been done in the past, but undoubtedly the Lutheran churches scattered all over the country have practically solved these problems and, if they continue vigorous, will meet the emergencies of both immigration and transition.

In Greek and Roman Catholic lands, Russia and South America for instance, Germans and Scandinavians can easily maintain their religious life; but such a thing is almost impossible in an English Reformed land like the United States where strong missionary agencies are incessantly at work and the process of transition is active everywhere. While, on the continent of Europe, the German assimilates all others, in English-speaking lands he finds a freer, more aggressive, more liberal and better-organized missionary movement than at home. The only chance of competition for the German and the Scandinavian is the raising of the standard of their missionary life.

American Germans and Scandinavians have passed the romantic pioneer stage in their church work, that among the more godly immigrants of early days. The American-born and the late arrival from Europe are of a different character and present different problems. The question now is not how to institute the work, either English or foreign, but how to maintain both; for the collapse of one branch means the failure of the other also. They are mutually dependent, and sustained by the same missionary spirit. The false plea, "The great work at home makes foreign mission work inadvisable," must be abandoned. The very effect of undertaking foreign mission work is to develop our missionary spirit and enable us to care for our own. Foreign missions are necessary to self-preservation.



The only thing that will lead into this missionary free church life of America the children of the Protestant immigration from State churches of the European continent is the free, aggressive missionary spirit. American Protestantism, the product of immigration, has proven to be the religion most active in heathen missions, American Germans perhaps excepted.

It is a remarkable fact that the American Protestant churches, composed, of poor immigrants, have today 2,630 ordained American missionaries laboring among the heathen, while the old churches of the British Isles report only 2,518, Germany 911 and Scandinavia 179. The English churches did not, publicly and officially, in season and out of season, protest: "We have too much to do at home; we cannot spare men nor money for the heathen." Immigrants from the fatherlands come disposed to help the orphan and the heathen, if no other classes; and so annual mission festivals are held. Pastors in frontier settlements have, as a rule, been surprised to see how their German and Scandinavian countrymen turned out to these annual missionary gatherings and how eagerly they listened to the simple narrative of the wonderful things God is doing today among the Gentiles. And when the offerings were counted, pastors were again surprised at the liberal way in which Germans and Scandinavians gave, out of their pioneer poverty, to others. The people brought with them across the ocean the missionary spirit; and it was this sentiment among the laity that gathered into congregations the people of the broad prairies. Without it, missionaries would largely have labored in vain, for their field was one not otherwise characterized by a missionary spirit. When the offerings of the various congregations, made with prayer and thanksgiving, were gathered into the district treasuries and then into the general synodical coffer, they made a respectable total in the annual financial report, generally ranking third in the list of contributions—following those for education and home missions. Offerings for the heathen increased each year. It was the voice of God speaking through his people.

Naturally the people desired to know what their gifts were accomplishing in the heathen world, and so they read the church papers; and often they read only for the missionary information—to learn of the cause which held their interest. Naturally also they became interested in what other Protestants, especially Americans, were doing for the heathen. The young people in particular read in English a little of the flood of missionary literature—that in periodicals and books—which fact did not by any means lessen their interest. The young people's societies, the women's societies and the students in school all discussed missions. Public libraries were searched for works on missions. The daily press printed missionary news from all lands, concerning the various churches. Missionaries continually came and went in all countries, and there were

missionary farewells and missionary welcomes in every part of the world. Missions had finally become popular. Now comes the laymen's missionary movement, wherein the laymen enter upon a national campaign, taking practically a denominational census in every metropolis and in all sections of the country and exhibiting on charts and through the press the number of communicants of each denomination in every state, the amounts annually contributed for heathen missions and the average sum per member in the respective churches. The results are published broadcast. I will spare the German, English and Scandinavian Lutherans the humiliation of repeating here the published figures. The statistics for the respective sections and synods are fresh in our minds; they cannot be forgotten. In general the facts have wounded our denominational pride and boasting, which is perhaps a good thing, and they will do us and the mission cause noble service if taken in the right way.

Additional information has been given to the general public in a still more authoritative, documentary and national way by the United States census for 1906, which presented the figures of the various denominations in this country. We cannot but be grateful to our government for thus publishing in minute detail statistics concerning our home and foreign missionary gifts, and the work of each denomination. From Part 1, page 134, we learn that in 1906 the Baptists gave to foreign missions $1,306,156, or 64 cents per member; the Congregationalists $891,979, or $2.66 a member; Disciples $446,353, or $1.11 each; Lutherans $257,216, or 42 cents each; Methodists $2,177,827, or 90 cents per member; Presbyterians $1,941,704, or $2.66 per member; Episcopalians $549,070, or $1.82 a member.

The Lutherans, whom God has universally blessed with lands and wealth, gave the least—42 cents each. The General Synod gives 89 cents a member, the General Council 40 cents, the Synodical Conference 23 cents, the United Norwegian Church 54 cents and the others 39 cents.

The publication of these official figures by our national government proves that the problem before American Lutherans is, how to awaken greater interest in the conversion of the heathen. It is a well known fact that German and Scandinavian Christians come to America with an interest in heathen missions, but often that interest has not been developed but rather has been left to die. Who are to blame for our shameful record down at Washington? Not the people, but pastors and synodical authorities. Think of American Protestants supporting 2,630 missionaries in heathen lands, while Lutheran synods with over 100,000 communicant members receiving annually over $10,000 for the heathen, are not represented by a single missionary in the 2,630! No one is crying to be sent. The money is easily given, but how is the Church to raise up the men? we may try to excuse this record by saying that the Lutherans had their immigrants to gather; but was not the same true of other denominations, who also wrought for the Indian, Mexican and Negro and in foreign languages for the Lutheran immigrants? Germans and Scandinavians are not among the poorest immigrants that their offering to the heathen should be the lowest.

Colonial and heathen missions have always gone hand in hand, nor should they ever be divorced. Not long after Ziegenbalg's arrival in Tranquebar, East India, in 1706, he baptized the first class of Protestant converts from heathenism in Asia, a class of five. It should not be forgotten that this first baptism took place in an Evangelical Lutheran church which, in God's providence, was erected by the Danish royal family and their colonists who had been in possession of Tranquebar for 80 years. The Danish church has passed, but the church in the native tongue which it helped to plant has expanded throughout all India. Colonial churches have no grander sphere of work then to introduce the Gospel to the heathen in their own language. On any other basis they fail. Immigrant and heathen missions have always been helpful to one another. They should be pushed together in every part of the world. The closer they are united the more will the evangelization of the world be hastened. The Catholics romanized Europe, the Evangelical Reformation evangelized it and founded evangelical missions everywhere in the world among colonists and heathen.

Minneapolis, Minn.

CERTAINTY IN RELIGION.

BY REV. A. E. DEITZ.

"That thou mightest know the certainty of these things wherein thou hast been instructed," was the object which Luke had in mind in writing to his friend Theophilus. See Luke i. 1-4. He wished to assure Theophilus as to the reliability of the instruction he had received. Something of the same kind is highly desirable in our day. The conditions in our time are such as to raise many doubts and questions in the minds of men as to the certainty of those things which are taught by the Church and by Holy Scripture. This questioning of Christian teaching may not be any more wide-spread and insistent now than it has been in former days. Indeed one hears the opinion expressed that belief in the fundamental teachings of Christianity is stronger to-day than it was twenty-five years ago for instance, and that is encouraging. Yet our generation like every other has its own problems to solve and its own difficulties to meet, quite as much so in the field of religious belief as in any other realm of human thought and study.

Our modern science with its doctrine of evolution and its emphasis on universal law; our modern psychology with its keen analysis of the contents of consciousness, with its revelation of the power of suggestion for instance and the influence of "fixed ideas" even though false, in shaping the emotions and the conduct of men; our modern "Higher Criticism" of the Bible with its display of learned research and the many specious theories put forth by titled professors of theology—these and other kindred studies raise many questions and difficulties for the believer to face. Our young people in school meet these problems and in some cases make shipwreck of their faith. Even those who are older in years and in experience sometimes find it difficult to justify their belief in a rational way and stand in need of some modern Luke to reassure them as to the certainty of those things wherein they have been instructed.

The problem that confronts the believer is in general similar to the problem that confronts the scientist and the philosopher. It is the problem of reality. The true scientist searches for facts. He is not satisfied with mere theories. He wants facts that can be verified and established beyond all doubt. Philosophy is engaged in a similar pursuit. One needs but to refer to the long and profound philosophical research into the question of the reality of the external world. And the Christian is by force of circumstances compelled to take up a similar inquiry. He too wants to know the facts. He wants to be sure as to the reality of the spiritual world. He wants to know whether his experience is a mere delusion or is valid and real. He must be able to give a "reason for the hope" that is in him.

Much has been done to meet this need for a rational

justification of Christian belief. Many books dealing with the subject of "Apologetics," as it is termed, have been issued from the press. Articles along this line appear from time to time in all religious papers and magazines. Many of them are most excellent and helpful. It is not our purpose to enter into a discussion of these but simply to give the outline of an argument that has been of personal benefit in the hope that it may help some other soul in the time of its need.

It is clear from the nature of the case that the most useful arguments are those that deal with the fundamental question of the reliability of the Bible. Proofs of particular doctrines or statements are helpful. But manifestly what we need is some rational proof that shall satisfy the thinking mind and the doubting heart as to the origin and authority of the Bible, some proof that shall convince us beyond all question that the Book is from God and so may be absolutely relied upon. And of course to be of any real use, whatever argument is constructed, must begin with clear and certain facts and proceed to the conclusion by the process of rigid and exact reasoning.

Now there are two clear and simple facts which we may take as a starting-point, two facts which like the two piers of a bridge may serve to bear up the logical structure erected thereon. These are, first, that Jesus was a good man, and second, that the religion of Jesus makes other men good.

We start with the first fact, that Jesus was a good man. If we leave out of view all disputed points, such as the miracles and their explanation, for example, we may say that practically no one doubts or denies that Jesus lived his life much as the gospels say he did and that in the main at least he taught the things which the gospels say he taught. And the record is the record of a good life. That much is clear and plain. And now notice that this good man never once acknowledged any personal mistake or confessed any personal sin, but that on the other hand, he seemed to be utterly without any consciousness of personal guilt. It is a well-established principle of human experience that the better and the holier a man is, the more conscious is he of his own inperfection and unworthiness and the more ready is he to acknowledge his faults. Paul will serve as a typical illustration, a good man who sees and laments the evil in his own past life, who feels the imperfection of his present state. But Jesus never does this. A guilty conscience is a thing utterly unknown in his own personal experience. "Which of you convinceth me of sin?" is the question which he dares to ask of the Jews who were in a position to know his life. See John viii. 46. And more, speaking of God as the same chapter records (see verse 29), he makes the sweeping statement, "I do always those things that please him." Here is a truly good man who will not admit that he has ever committed a sin, either of omission or of commission. Nor can we ourselves with the record of that man's life before us point out any sin or fault in him. There is only one possible explanation of these facts and that is the explanation that Jesus actually was sinless. He did not confess his sins, because he did not have any to confess. And so far, again, the world is practically a unit in its opinion of the question under discussion. The character of Jesus stands out with such wonderful beauty and purity that the world has been compelled to admit its obvious perfection and to see in him the one perfect model for the imitation of men.

And now we are ready for the next step. The sinlessness of Jesus guarantees the reliability of his teaching. Two things are necessary to make a man a reliable teacher. We must be sure that he is honest and sincere in what he says, that he is not the man to deceive us, and we must be sure that he himself knows

the subject he professes to teach. If the teacher is not honest or if, on the other hand, he is honest but ignorant and mistaken in his views, then, in either case, his teaching is unreliable. We can not have any confidence in it. Now apply this to Jesus as a teacher and look at the matter from the standpoint of his admitted perfection and sinlessness of character. The sinlessness of Jesus is a direct guarantee of his sincerity and honesty in teaching. It is clear that he was no deceiver, trying to mislead men. Evidently he fully believed his own teaching. And more, the sinlessness of Jesus is indirectly a guarantee that he was not ignorant or mistaken in those views which he held and taught. For, there being no sin in him, his mental vision was clear and undimmed. It is well known how sin warps the judgment of men in regard to moral and religious questions. But it was not so with Jesus. If ever any man was fitted to see clearly and deeply into the great questions of morality and religion, that man was the sinless Nazarene. It can not be that he was mistaken. Nay; if in our thinking to-day we reach conclusions which are at variance with the teaching of Jesus, it is far more likely that we whose minds are darkened by sin have fallen into error than that he who saw as only the perfectly Pure One could see should have been mistaken. To this we may add the corroborating circumstance that in one department of his teaching, i. e., morality, it is universally admitted that Jesus saw and taught more clearly and profoundly than any other teacher the world has ever had. His perfection of truth in the closely-related sphere of religion must have been equally as clear and profound. We shall make no mistake then, if we rest our troubled hearts on the teachings of Jesus. If we view him merely as a sinless man, the correctness of his teaching is guaranteed. He was neither mistaken in his own views nor dishonest in his presentation of those views. His teaching is reliable, more reliable than any other teaching the world knows anything about.

But satisfactory as the foregoing conclusion is, we may reach a still richer result if we go back a step in our discussion and follow a somewhat different line of argument. Let us take up again the fact of the sinlessness of Jesus and ask ourselves how this fact is to be accounted for. Here is just one man, among all the millions of our race, who has lived without sin. What was the cause of this unique fact? To admit the fact and then offer no explanation of it, as some scholars have done, is not a very satisfactory proceeding. Now, when we begin to search for the explanation, it becomes clear at once that one of two things must be true; either Jesus was a man in whom the presence and power of God were supremely manifested, or else he was more than a man and was divine, was the Son of God. There is no doubt which

of these two alternatives is correct. We must accept the second. For a provisional acceptance of the first of these two alternatives only compels us to abandon it in favor of the other. Let us for a moment take the position that Jesus was a man in whom the presence and power of God were supremely manifested as they were manifested in lower degree in the prophets, for example. Now, merely upon this supposition, this man Jesus lived nearer to God than any other man ever did and had more of God's spirit in him than any other man ever had, and, therefore, the teaching which he gave as coming from God was more fully inspired than the teaching any other man has ever given, and, therefore, what he taught, including what he taught about himself and his relation to God, must be reliable and true. But what he taught about himself includes the assertion of his deity, of his own equality with God. In his teaching he clearly made himself God and was accused of blasphemy for doing so. See John x. 30-36. He called God "my Father" and spoke of himself as "the Son" of that Father, "the Son," in a peculiar and special sense pertaining to him alone. See Matt. xi. 27. In his prayer to the Father (see John xvii. 5) he speaks of "the glory which I had with thee before the world was." These passages indicate what Jesus taught about himself. He taught that he was more than a man, that he was the Son of God who had lived with God in eternity. And so, taking up our argument again, we see that the sinlessness of Jesus compels us to believe in him as the Son of God. The only other possible explanation of that sinlessness itself drives us to the same conclusion. There is no logical escape for us. We know that Jesus was a good man. That fact, taken in connection with the perfection of his character and his perfectly-clear conscience, compels us to believe that he was a sinless man, and that in turn compels us to believe that he was the Son of God.

And here, at last, we have what we set out in search of—a rational basis for belief in the divine authority and the trustworthiness of the Bible. For, as the Son of God, the teaching of Jesus himself comes to us with the most direct divine authority. Recall, too, how in his teaching Jesus sanctioned the Old Testament as being from God. As to the New Testament, recall how large and fundamental a place his own teaching occupies here. He himself has treated with more or less detail all the great doctrines of the New Testament. In his teaching are to be found the living principles and germs of all that is taught in the later portions of the book. The apostles simply developed and applied in further detail the teachings of Jesus himself, and they did this, let us remember, as men specially appointed and qualified by him for this very task. And so the authority of Jesus lies underneath and is spread out over the entire book. On the basis of that authority, then, we may confidently rely upon the teachings of the Scriptures. We need have no fear that we are being misled. Here is the divine Word; still, as of old, an infallible rule of faith and practice. That religious experience which harmonizes with its teaching we may be sure is genuine and has reality back of it. Of these things we may rest fully assured.

But let us look now at the other pier of our bridge. The second of the two clear and simple facts mentioned at the beginning is that the religion of Jesus makes other men good. This is so obvious in itself that it needs no proof. The believer's own experience and his observation of other believers and the biographies of a long line of Christians reaching back to the days of Jesus himself, all bear witness to the purifying, uplifting power of the Gospel of Christ. But the special point to be noticed is that this is a peculiar, unique fact; that no purely-human system of teaching and belief has any such power to redeem and uplift individuals and whole nations and races of men in the way the religion of Christ has done. The testimony of history and of those who have a first-hand knowledge of conditions in heathen lands to-day is conclusive. Look at India with its pantheistic system of thought, in its way a remarkable product of the genius and thinking power of man, and see what that system of thought has been able to do for India itself and for the individual believer in that system. Think of the low grade of Indian civilization. Think of the fact that the priests themselves, the official representatives of Indian religion, are notoriously immoral and licentious. And remember that these conditions prevail not so much in spite of the pantheistic creed but rather as the legitimate and logical outcome of that creed. And then place in contrast with all this which may be taken as typical of all heathen systems, the purifying, inspiring, ennobling power of the Gospel of Christ. And what now, we ask, must be our judgment concerning the teachings of Christianity? Surely it was not within the power of human reason to develop a system of teaching so fully and exactly adapted to the needs of men and able to exert so tremendous a power for good over the hearts and lives of all who accept it. Here in the matchless wisdom and unfailing power of the gospel we discern something that is beyond the reach of any and all human systems. Here is something supernatural and divine.

We surely can not commend the wisdom of those who quibble about the miracles of Jesus as recorded in the gospels and who would gladly eliminate the supernatural from that record, when all the time the miraculous, the supernatural is here in the world, right before our very eyes, revealing its presence in the results wrought out by the gospel, and when, too, as we saw in the first part of our discussion, the supernatural was also back there, hidden away somewhere beneath the sinlessness of Jesus. There is no escape from the supernatural unless we want to deny the facts in the case. And if we must admit the miraculous in regard to these greater matters, why should we hesitate to admit it when we come to those lesser events usually designated as "miracles".

But let us not drift too far away from the special point under discussion. The religion of Jesus makes men good and in so doing it displays a definite and peculiar wisdom and power which are the marks or seals of its divine origin. Its teachings are not of men but of God and therefore may be relied upon as eternal truth. This conclusion harmonizes with the one reached at the close of our first argument. And so by two independent lines of thought, each complete in itself, we establish the fact of the divine authority and absolute trustworthiness of our Christian beliefs. To accept those beliefs is a sane, sensible and reasonable proceding, and to reject them is not. Here then let us rest in peace. We may not be able to explain all the difficulties that confront us in our study and thinking. There may be unsolved problems and mysteries before us. But so long as we are sure of the Word, we have the solid rock beneath our feet. There we may stand unafraid. Some day the difficulties and perplexities will be made clear, possibly here in this life, but certainly in the life to come.

Ponca, Neb.

—Desire only the will of God. Seek him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? Poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God and as real blessings that he bestows upon his children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace.—Fenelon.

TSCHACKERT VS. RICHARD ONCE MORE.

BY REV. H. E. BERKEY.

We have read in the OBSERVER of October 28th, and November 4th, Dr. Tressler's reply to our articles in the OBSERVER of September 30th, October 7th and 14th, called forth by his "Letters" in the "Lutheran World" of June 29th, July 6th, 13th and 27th, and an editorial in the same publication for August 3d; the "World" "Letters" and the editorial having reference to Prof. Tschackert's "Entstehung der lutherischen und der reformierten Kirchenlehre," and Prof. Richard's "Confessional History of the Lutheran Church."

In view of the nature of Dr. Tressler's reply, a brief review may help our readers to recall *in substance* our aim and our argument as presented in our articles; and to see for themselves just how far he has failed to meet the points we made.

I. *Our aim.*

1. We distinctly stated that in calling attention to these "Letters" and this editorial, our purpose was (a) not to arouse partisan feeling; (b) nor to attempt a defence of the "peculiar positions"; (c) nor to discredit "what the opponents of the 'peculiar positions' are pleased to call 'historic Lutheranism'".

2. We did not claim (a) that these "Letters" and this editorial were *entirely and on all points* incorrect; nor (b) that "Profs. Tschackert and Richard have the *same* vision on things Lutheran and confessional" —not even throughout the two books in question.

3. *We aimed to show that* (a) after conceding all that fairly can be and ought to be conceded, the fact remains that, *owing to* (1) *over-statement,* (2) *mis-statement,* and (3) *omission,* (b) both the "Letters" and the editorial leave a misleading impression as to the two books in question; and (c) that the claimed wide divergence between the two professors, in these books, on the points in question, is not warranted by the facts.

4. We therefore aimed to correct this misleading impression (a) by calling attention to over-statements, and (b) mis-statements, and (c) by bringing out some things, necessary to a fair judgment, that had been omitted.

II. *Our argument.*

1. We implied in our Webster-Camden story that if Richard is flatly contradicted by Tschackert, what of it? Richard, like Webster, has grounds of his own on which to stand, and may differ from Tschackert, if he so chooses. To do so does not discredit Richard.

2. Our second story implied that Tschackert's saying so does not by any means make it so—not to thinking men. They will think for themselves, and accept Tschackert, or Richard in turn, or neither of them as the best light and facts on any given point may seem to warrant. And hence no one who knows how to respect the views of men who differ from him—in short, no one but a partisan would assert, baldly and without qualification, that "Tschackert has pointed the way through the maze of facts. He will be had in hand, studied and followed. History cannot be blindfolded" [as (the implication is) Richard has attempted to do with it].

3. As to the claim that Richard's "positions" are "peculiar", we showed that (a) while on some points they do not agree with Tschackert, (b) they do agree with Melanchthon and others like Dr. Jacobs, the PRE[3] (in part) and Dr. Krauth. And hence we claimed (a) not that Richard is the guide on these points, but that here (b) "there is room for difference of opinion", and (c) that "Richard's view is normal", which implies that it is not necessarily *the view,* nor the only view, that may be held on the points in question.

The foregoing disposes of part of Dr. Tressler's reply. On the rest of it we have a few words more.

(*a*) That Tschackert's view on Melanchthon is held by some others, we were well aware. But that does not warrant making him *the guide,* and charging Richard with blindfolding history. For, Richard's view, as we have specifically shown, is held by some others also, and they are not "all from Germany" either.

(*b*) Our reviewer in his reply has sent us to school. We return the compliment by suggesting that for his future guidance in matters Lutheran, he copy the following and keep it before him on his desk. As it is from the sturdy conservative, Dr. Krauth, it ought to be acceptable (see *Conserv. Ref.,* p. 291): "We have twenty-eight large volumes of Melanchthon's writings —and at this hour *impartial and learned men* (our italics) are not agreed as to what were his views on some of the profoundest questions of church doctrine on which Melanchthon was writing all his life."

(*c*) Dr. Tressler has been discourteous enough to attempt to shut the door in our face to exclude, as he imagined, the Book of Concord. Now we submit that that comes with rather bad grace from one who has himself, more than almost any one else in the General Synod, been inflicting views concerning that restless volume on a patient public. It was with that very fact in mind, that we introduced it when we did. Besides, if he had examined our statement on that point a little more carefully (OBSERVER, September 30th) he would have discovered that we were neither asking for his opinion of it, nor knocking for admission into his partisan heaven. But shutting the door in the face of any one who might say a word contra Concordia is a familiar procedure. Tschackert, as we have pointed out, is censored so that his opinion that "the authors of the Formula of Concord overestimated the importance of their work and regarded it as *a norm of instruction for all time,* is to be deplored" is thus conveniently got rid of. We may here remind the author of the "Two Lutheran Professors" that this is one of the "omissions" charged against him, that he hasn't answered.

(*d*) Dr. Tressler seeks to leave the impression that "live, vital, modern, theological thought" is on the side of Tschackert. He is especially fond of quoting Seeberg. We presume the following from Seeberg on the Formula of Concord will therefore be to his liking: "Judgment on the Formula of Concord is naturally influenced by the dogmatic standpoint of the critic. [Note his fair-mindedness.] But, however varied the standpoint may be, one may at least reach the general conclusion that the Formula of Concord does not and cannot say the last word in an opinion (Erkenntnis) on Lutheranism, . . . But certainly it cannot be denied that the Formula of Concord, by means of its pedantical theological method, has done much towards fossilizing (zur Verknöcherung) Lutheran theology; and that owing to this very method its practical value and effect have been weakened and limited (gebrochen und eingeschränkt) for later generations which had other theological problems, and followed other methods." (PRE[3], Vol. 10, pp. 744, 745; see also further, Seeberg's *Hist. of Doct.,* Vol. II, p. 389.)

These quotations illustrate the fallacy of trying to align a scholar *completely* with any party. For, if he is fair-minded, he is likely to have said some things on *both* sides of a question.

With this we conclude; for Dr. Tressler has not attempted to meet our points which were specifically buttressed by documentary evidence—in fact, his reply is a continuation of the methods pursued in the "Letters".

Apollo, Pa.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Fourth Quarter: Lesson IX. November 27, 1910.

The Trial of Jesus. Matt. xxvi. 57-68.

Golden Text.—"Who when he was reviled reviled not again." 1 Pet. ii. 23.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

Upon the arrest of Jesus he was forsaken by his disciples, and was led bound to Jerusalem, where an informal hearing took place before the aged Annas, who, though no longer high-priest, was a man of powerful influence and father-in-law of Caiaphas, the ruling high-priest. Annas sent Christ to the proper tribunal, presided over by Caiaphas.

I. The Court (vs. 57, 58).

The Judge.—Jesus is now arraigned for trail in the palace of the high-priest Caiaphas, who was the arbiter of Christ's fate from a human point of view. Caiaphas was a Sadducee, and hence denied the fundamentals of the Jewish faith. He was a crafty politician without any sense of honor. He had predetermined to destroy Jesus (Jno. xi. 50), saying that it was expedient that one man should die that the whole nation perish not. Scant justice could be looked for from such a source.

The Jury.—The body before whom Jesus was tried was the Jewish Sanhedrin or Council of Seventy, composed of chief priests, scribes and elders. As they had planned Christ's arrest, they were now at one with the high-priest to put Jesus out of the way. There were exceptions in this body but they were powerless to stem the tide of injustice.

The Spectators.—A trial of a distinguished prisoner would naturally attract various spectators. We are specially concerned with one, the apostle Peter, who having recovered somewhat from his alarm, followed Jesus afar off, unto the high-priest's palace, and went in, and sat with the servants to see the end. Alas! Peter had ventured too far for his weak faith.

II. The Witnesses (vs. 59–61).

Their Character.—The jury were also Christ's accusers. Instead of giving him the benefit of every doubt, "they sought false witness against Jesus, to put him to death." But they had failed properly to prepare their witnesses, for they found no evidence at first against him, "though many false witnesses came." Two witnesses were necessary according to their law to secure the death of a prisoner.

Their Testimony.—The testimony on the whole amounted to nothing. The only part of any account was that given by the last two witnesses, who testified that Christ had said: "I am able to destroy the temple of God, and to build it in three days." This was a perversion of what he had said early in his ministry. He had declared, "Destroy this temple and in three days I will raise it up." (Jno. ii. 19-21). This meant, if they would destroy his body, he would raise it up. He did not threaten at all. Moreover, even if the perverted saying had been true, it would have been no ground for a charge, because in three days all would be restored. The council could really find no good grounds thus far to hold Jesus.

III. The Prisoner (vs. 62–64).

Silent.—The Savior maintained a majestic silence while the perjured testimony was given. This aggravated the presiding high-priest, who seems to have sprung from his seat into the midst of the circle of the Sanhedrin before Jesus, and demanded of him whether he had no answer to the charges; but Jesus held his peace, deigning no reply to so unjust a judge.

Adjured.—Now the high priest adjured him by the living God to say whether he was the Christ, the Son of God. This adjuration was like putting a man under oath, and Jesus could not be silent, lest his silence be misunderstood. Though he knew that a confession would cost him his life, he answered, "Thou hast said," which was an affirmation. Here he claimed before the Jews and the whole world that he is the Messiah, the Son of God. This claim still stands and is proved by Christianity.

Prophetic.—In addition to the affirmation of his divine sonship Jesus declares that they should have the most convincing proof by seeing him, the Son of man, sitting on the right hand of power. They would have abundant evidence that he was omnipotent. They would also see him coming in the clouds of heaven as an avenging Judge, referring to the destruction of their city and nation by the Romans, forty years later, and to his final advent at the last day. The unbeliever will have the most appalling evidence of his folly in rejecting Christ.

IV. The Verdict (vs. 65–68).

The Judge's Charge.—The murderous Caiaphas could hardly restrain his satanic passion during the Savior's avowal. In hypocrital horror and indignation, he rends his clothes. He pretended to be shocked beyond endurance. What further need have we of witnesses? cries the high-priestly judge. His prejudiced mind perverted everything to its liking. He was satisfied to decide without further ado. He pronounces Christ's claim as blasphemy, which was equivalent to charging the jury that Jesus had committed a capital offense against God and the law.

The Jury's Verdict.—The Council acted in about the same capacity as a modern jury, with the important difference that the accused had no voice in the selection of its members. This Council, being largely made up of men having the same mind as the Judge, could only echo his false sentiments. They agreed that Jesus was guilty of blasphemy in claiming that he was the Son of God, thus making himself equal to God. Their verdict, therefore, was "He is worthy of death." Joseph of Arimathea and Nicodemus had probably not been notified of the meeting of the Council. Moreover, they would have been outvoted had they been present. The verdict was after all a mere formality, for the Jews could not execute a man. Another trial before the civil authorities was necessary to accomplish their wicked ends.

The Shameless Mockery.—"And the men that held him mocked him" (Luke xxii. 63). After the travesty of a trial, Jesus was left in the hands of the cruel crowd, who set him at naught, with the vilest insults. They spat upon him, think of it! They struck him with fists, and with the open palm. They blindfolded him and then challenged him to prophesy who had struck him. "And many other things blasphemously spake they against him." But he was dumb like a sheep before her shearers or like a lamb led to slaughter.

Practical Reflections.

Following Christ afar off leads to denial.

Calumny spares not even God's Son.

The devil and his friends are all liars.

Silence is sometimes the best answer.

A public confession before the world is often necessary.

Men in high places may be very low.

Jesus will one day be vindicated before the universe.

Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for November 27, 1910. My Favorite Missionary Hero or Heroine, and Why. Heb. xi. 32–40.

BY REV. J. B. GUINEY.

I. Heroic love, exemplified by Paul. 2 Cor. ii. 4; Col. ii. 1, 5; 2 Tim. i. 14.

II. Heroic preaching. Mic. iii. 8; Mark xvi. 20; Acts iv. 13, 18, 19; Acts vi. 4, 10.

1. Paul our hero. Acts xvii. 2, 3; Acts xx. 22; Acts xxiv. 25.

III. Heroic service and faithfulness. Acts xx. 17-21; Dan. vi. 4; Gen. xxxix. 4, 22; Heb. iii. 5.

IV. Heroic sacrifice and warfare. Judges vi. 11-15; Judges vii. 19-23; Heb. xi. 17-19.

1. What our weapons should be. 2 Cor. x. 4; 1 Tim. i. 18, 19; 2 Tim. ii. 3.

Greencastle, Pa.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, November 27. Topic—My Favorite Missionary Hero or Heroine, and Why? Heb. xi. 32–40.

BY REV. P. A. HEILMAN.

The faith-chapter of the Bible is this 11th of Hebrews. It first gives a beautiful definition of faith, and then a large number of examples. The revision makes it somewhat plainer—"Now, faith is the assurance of things hoped for, the proving of things not seen." There are sixteen references to Old Testament characters, and to the prophets who endured so much, and others who endured cruel mockings and scourgings—stoned, sawn asunder, slain with the sword, etc. How much some of the Bible characters endured for their faith! Are we as grateful as we ought to be for the freedom from persecution?

Lutheran missionary heroes. There have been many heroes and heroines of missions. No more romantic story of missionary courage and bravery can be found anywhere than in our own General Synod, and this is a time to recall the heroes. A good beginning would be with *Henry Melchoir Muhlenberg,* the "Patriarch of the Lutheran Church in America," who was marked for foreign missionary work in India, but heard the call of the united congregations in Pennsylvania, and became the pioneer missionary of the Lutheran Church in the United States. Let some one tell the story of his life.

Heroes abroad. Rev. A. D. Rowe heads the list among those who went to India thirty-six years ago. A brave man, who when told there was no funds to send him, obtained the privilege of visiting the Sunday-schools and enlisting the children, until they contributed enough money to support him, and he became the "Children's Missionary."

The same year (1874) another brave missionary and his wife sailed for Africa, and for nearly twenty-five years preached and taught and trained the Africans in the truths of the gospel.

Time would fail me to speak of "Father" Heyer, and Gunn, and Unangst and wife, and Schnure, and Hubler, and Simon and wife, and a host of others yet living, and making great sacrifices for the cause of Christ among the heathen.

Favorites among equals. How can we specify? All were courageous, all took their lives in their own hands, all gave their lives to save the heathen.

Those who are living are equally brave, and would rather die than forsake their post. A braver, more courageous set of missionary heroes and heroines no church ever had than those now serving in India and Africa and South America. They are all our favorites.

Baltimore, Md.

Bible Readings.

M., Nov. 21. Heroic love. 1 Sam. i. 19-28.
T., Nov. 22. Heroic service. Rom. i. 8-17.
W., Nov. 23. Heroic preaching. Gen. vi. 1-3; xi. 2; Pet. ii. 5.
T., Nov. 24. Heroic warfare. Judg. vi. 11-15; vii. 19-23.
F., Nov. 25. Heroic faithfulness. 2 Sam. xxi. 10.
S., Nov. 26. Heroic sacrifice. Heb. xi. 17-19.
Sun., Nov. 27. Topic—My favorite missionary hero or heroine, and why. Heb. xi. 32-40.

LUTHER LEAGUE TOPICS.

November 27, 1910. Isaiah vii. 14; Micah v. 1–4; Luke xxiv. 25–27. Christ in Prophecy,

BY REV. H. E. CLARE.

The exposition of our subject should begin with the last verse of our last lesson. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." In these words Christ himself affirms

I. The fact of "Christ in prophecy." This was not the only occasion on which he pointed out this fact. Quite frequently in his ministry he affirmed that he was the substance of prophecy, on one such occasion saying to his hearers, "Search the scriptures . . . they are they which testify to me."

Had his hearers been at all familiar with what their prophets had written, such an affirmation would have been wholly unnecessary. We who are more fortunate in our individual possession of the whole Word of God know, that from the beginning of Genesis to the close of Malachi, Christ is the end and the substance of prophecy. Even those parts which at first sight do not seem to relate to him, upon closer examination and inquiry into their aim, are found to fit in with and be a part of the great Messianic purpose. All prophecy, no matter how seemingly remote from this purpose or how apparently divergent over a vast sweep of events and interests, converges to the grand, gracious consummation of all revelation, points to the one Person, Christ Jesus our Savior.

II. The three lessons bring out this fact, moreover, that "Christ in prophecy" was not a mere vague expectation or undefined longing. The prophets spoke with amazing exactness. The three lessons bring out these three facts:

1. The virgin birth of Christ is foretold.
2. The place of his birth is made known.
3. His vicarious sufferings and death are prophesied.

Had we nothing in the way of scriptures except the fifty-third chapter of Isaiah we could, nevertheless, from that prophecy write Christ's earthly history and record his redemptive work. But other portions of prophecy are equally explicit in Messianic details and particulars, though possibly nowhere else in so few words is so much prophesied.

Observations.

1. If Christ is in prophecy, if the prophets are "they that testify" of Christ, how important then that we be familiar with them.

2. There is a suggestion here of that which should be our highest aim in the study of prophecy—we should "search" for Christ.

Luther League Daily Bible Readings—November 21–26.

Monday: Gen. iii. 1-24—The First Prophecy.
Tuesday: Num. xxiv. 15-25—The Star of Jacob.
Wednesday: Deut. xviii. 15-22—A Prophet Like Moses.
Thursday: Isa. ix. 1-7—A Child Promised.
Friday: Micah v. 1-15—Details of Christ's Birth.
Saturday: Malachi iv. 1-6—The Sun of Righteousness.

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FRIDAY, NOVEMBER 18, 1910.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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THANKSGIVING.

Once again the President of the United States has appointed a day of thanksgiving and prayer to God for national blessings, enjoining upon us to meet in our respective churches for this purpose on Thursday, November 24. He reminds us that this summons is not an innovation but is "in accordance with the wise custom of the Civil Magistrate since the first settlements in this land and with the rule established since the foundation of this Government."

It is a wise and good custom. It reminds us of our dependence upon God. Such dependence is, of course, theoretically acknowledged by all people who are not atheists. But it may lie so far back in consciousness as to be practically inoperative. There is an especial danger of this in the case of a people as self-reliant by nature as are Americans. The circumstances of our history have tended to foster this attitude. From the day when the early settlers landed on these shores and began the conquest of the land, the militant qualities have been to the fore. The struggle to subdue nature, to wring sustenance from the soil, to level forests, to build cities and to organize and perpetuate the institutions of a new civil order inevitably kindled and confirmed a feeling of self-dependence. This was increased by successful warfare in which the ideals of freedom were menaced by both foreign and domestic levy; by a rapid and phenomenal territorial expansion; and by an unprecedented development of wealth and power through the exploitation of the natural resources of the country. Such a national career is not favorable to the cultivation of the virtue of humility. Americans are twitted in foreign prints for their pride and boastfulness and general swagger. Hence the wholesomeness of a day that calls us to thanksgiving to God for the blessings we enjoy. For the moment we undertake to frame our gratitude in speech our sense of independence is chastened and subdued. We begin to realize that God has had something to do with our national history; and the more we consider it, the more this truth is borne home to us. Not fortuitous have been the singular and converging forces and events that have issued in the splendid heritage we now possess. God was with us in those early days of pioneer struggle as he has been with us in all our subsequent development, rewarding our efforts and visiting us with penalty where we have been foolish and of a froward heart. Certainly he has not wrought apart from means—the human and natural instrumentalities which have been ready to his hand. But in and through them he has been guiding, directing, controling. If today we are a great free, united people, it is not because of our own wisdom and our own might, in independence of him, but because his blessing has rested upon our statesmanship, our arms, our education, our commerce and our industry. It is this great truth that Thanksgiving Day impresses afresh upon us. It rebukes our spirit of self-sufficiency, but it makes us stronger because it turns our thoughts to the source of strength. It humbles us, but it is before God whose grace is reserved for the humble.

Not the least of the benefits of Thanksgiving Day is its tendency to quicken in us the spirit of gratitude for personal blessings. We remember our misfortunes without prodding. Not only so, but we are given to dwelling upon them until they occupy the whole field of our mental vision. What more wholesome than a festival that bids us stop thinking about the dark and unhappy things and consider our mercies. The moment we set ourselves to do this, the whole aspect of our lives changes. We discover that the things about which we complain have been exceptional experiences, and that over against them stand blessings so many and constant that we have failed to note them just because they have been so much a part of the regular and normal course of our lives. There are very few of us who, if we seriously set ourselves to reckon up our mercies, would not be in sympathy with the early New England settler of whom Franklin tells us. It was a time of wide-spread despondency among the colonists and in one of their public assemblies it was proposed that a fast be proclaimed. But an old farmer objected. He spoke of how they were wearying heaven with their complaints, recounted their mercies, showed how much they had to be thankful for, and moved that instead of a day of fasting they appoint a day of thanksgiving. It is a shame that we should make the very commonness of our blessings a ground for forgetting them, accepting them as simply a matter of course and remembering our misfortunes because they constitute the unusual element in our experience. We could do no better thing on the approaching Thanksgiving Day than to employ just one hour of it in reviewing our blessings. Sicknesses healed, lives redeemed from destruction, sins pardoned, God's grace for burdens freely offered and bestowed, the hopes of the gospel to cheer us in our sorrows, the chance for a new start in life that may retrieve past errors and losses—these are among the personal blessings we will discover in such a review, and they will inspire us to exchange our complaints for the grateful words of the psalmist: "Bless the Lord, O my soul, and forget not all his benefits."

THROUGH CHRIST TO GOD.

In the course of our reading the other day we came upon an incident that has in it a lesson for those whose mission it is to teach and preach the gospel. It concerned a sermon that had been delivered by a young theologue fresh from the seminary,—a sermon which proved to be a stumbling-block to some of his hearers whose consciences had begun to prick them and who had come to church that morning hoping to find comfort and light. But the view of God that was set forth was so repellant that they were chilled into a spirit of sullen revolt against him. It was a speculative view of the Divine character and action that the young preacher presented. The God whom he proclaimed was Inflexible Will, moving to the accomplishment of his purposes with the inevitableness of fate, and as indifferent as fate to human cries and tears. His ultimate aims, the preacher said, were beneficent, but in reaching them he was represented as cold, impassive, untouched by a feeling of our infirmities. He was pictured as a God whom men might fear, but hardly as a God whom they could love.

It would scarcely be possible for anyone trained in Lutheran theology and steeped in its spirit, to fall into a representation of God that would repel awakened sinners. And for this reason: it steadfastly refuses to interpret his relations to men through any preconceived, philosophical notions of his character and modes of action. Though Luther himself undertook to do this in his early book on "The Bondage of the Will," he receded from the attempt because he found that such notions could not be used for the comfort of distressed souls, that they had not been determining factors in his own personal Christian experience, and were inconsistent with what he emphasized as the central doctrine of the gospel—justification by faith alone. Instead of building his theology on speculations regarding the attitude and activities of a "hidden God" he turned to the self-revealed and "proclaimed God"—especially as self-revealed and proclaimed in Jesus Christ. "I always follow this rule," he said, "that as far as in me lies, I avoid those questions which lead us to the throne of the Supreme Majesty. Better and safer is it to sit at the crib of Christ the Man. There is the greatest peril in involving yourself in those labyrinths of Deity."

If the view of God which Lutheran theology presents is a peculiarly gracious one—fitted to draw and win the human heart—it is because it has been thoroughly loyal to this principle of proclaiming God as he has proclaimed himself. It is not unmindful of his self-revelations by divers portions and in divers manners through law-giver and prophets, but it finds all these earlier self-disclosures clarified, harmonized and perfected in Christ. It sees in him the very brightness of God's glory and the express image of his person. Hence, in seeking to know the Father, it approaches him through the Son; and when it would proclaim the Father's character and purposes and will, it does it as the Son, who is in the bosom of the Father, hath declared him.

Necessarily such a God will appeal to the heart, and sinful and suffering men and women will be encouraged to come to him. Not without reason do we boast of our Christo-centric theology, that is, that our theology groups itself around Christ. It has been charged that there is sophistry in the phrase. "Theology," it has been said, "is greater than Christology and contains it. There is a great deal in religion besides the Son of God, and a great deal that is logically fundamental to him. The one living, unfleshed, undivided God-spirit is the basis of the whole theological pyramid, the root of the entire theological tree; and your Christian superstructure can rise no higher than your theistic base runs deep." Such a criticism seems singularly inept to a Lutheran. The question is not whether Theology, as a comprehensive term for the whole science of God and divine things, is greater in compass than Christology; not whether there are more things in religion than the Son of God: it concerns rather, the method of approaching the subject of theology and the principle according to which its materials are to be construed. The solar system is more than the sun, but the sun is its centre, illuminating and explaining it all. Not until Christ's own words to Philip, "He that hath seen me hath seen the Father" are expunged from the record, can the phrase "Christo-centric theology" be charged with involving a sophistry. On the contrary, it stands for the Scriptural method of interpreting God and his relation to men, loyalty to which has saved the Lutheran Church from those repellant conceptions of the Divine character and activities that have been a real stumbling-block in the way of sincere and simple-hearted seekers after truth. The God whom it has found by seeking him through Christ, and whom it has delighted to proclaim, is one who fulfils the Duke of Argyle's admirable description of the only Being whom we can adore; "If there be one truth more certain than another, one conclusion more surely founded than another, not on reason only, but on every other faculty of our nature, it is this, that there is nothing but mind that we can respect; nothing but heart that we can love; nothing but a perfect combination of the two that we can adore."

A modern theologian, Professor William Newton Clarke, gives fine expression to what has ever been the Lutheran view of the supreme place and office of Christ for right conceptions of how we are to regard God and of how he regards us: "Christ is between God and men, as it were, as a Medium of vision. God looks toward the world, and sees it as the world which Christ lived and died to save. He looks toward the men who are trusting Christ and sees them in Christ, and Christ in them, and in Christ they possess the full blessing of his fatherhood and fellowship. Men look toward God, and what they see is the glory of God in the face of Jesus Christ; looking for God they cannot see any God but the One whom Christ has manifested, and for the reason that there is no other; and in him they find peace and newness of life."

—For days of health; for nights of quiet sleep; for seasons of bounty and of beauty, for all earth's contributions to our need through this past year: Good Lord, we thank thee. For our country's shelter; for our homes; for the joy of faces, and the joy of hearts that love; for the power of great examples; for holy ones who lead us in the ways of life and love; for our powers of growth; for longings to be better and do more; for ideals that ever rise above our real; for opportunities well used; for opportunities unused, and even those misused: Good Lord, we humbly thank thee! For our temptations, and for any victory over sins that close beset us; for the gladness that abides with loyalty and the peace of the return; for the blessedness of service and the power to fit ourselves to others' needs; for our necessities to work; for burdens, pain and disappointments, means of growth; for sorrow; for death; for all that brings us nearer to each other, nearer to ourselves, near to thee; for life: We thank thee, O our Father!—William C. Gannett.

With Portugal exiling her king, and the ferment of revolution manifesting itself in Spain, there is something not a little disquieting in the reports from Germany of the growth of Socialism in the empire. The situations in the three countries are totally dissimilar in manifestation, but in all there is the same social unrest and longing for a freedom hitherto unknown that desires and looks for a change. In Germany, according to the "World's Work," within the last eighteen months the Social-Democrats have won eight seats in the Reichstag, on occasional elections to fill vacancies. In the legislative bodies of the states of the empire they had one year ago 140 members. Today they have 186, and in every election during the year the increase in the Socialistic vote has been phenomenal. All this is looked upon as bound to produce a change in the policy of the Socialist-Democratic party, and to change it from being strictly a party of protest—refusing to vote for any government measure, however beneficent, and refusing to allow any of its members to hold administrative office as well as to form any alliance with other parliamentary groups for practical results—to a party with practical aims and devising practical measures for the carrying of them out. Herr Bebel, the leader of the party, has been, and is, bitterly opposed to all alliances, fearing that to enter upon practical work of accomplishing certain definite reforms would mean for the party the abandonment of unrealized ideals. The trend of the times seems to be growing too strong for him, and a considerable element of the party seeing much that it has contended for practically within its grasp if it should accept alliance with another party partially in sympathy with it, is for abandoning the old academic position and plunging into the struggle for achievement. What the outcome will be for the throne should such a change be made, as it surely will be sooner or later, can hardly be considered problematic. The present century will probably see world-changes greater than those of any century preceding, and the necessity for holding fast to the elements of our faith and of making them more and more the standard of the developing thought of the world is correspondingly great.

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The Spanish situation continues to favor Canalejas. On the night of November 4 the Spanish Senate passed by a vote of 149 to 58 what is known as the "padlock bill," which prohibits the creation of further religious establishments in Spain until the revision of the Concordat with the Vatican is completed. The conciliatory attitude of the Premier toward the ecclesiastical senators in the debate on the bill led to the impression in official circles that a way would be found to resume negotiations with the Vatican for the revision of the Concordat after the bill has been passed by the lower chamber, of which passage there seems to be no doubt, if indeed it is not already passed before our going to press. The Conservative press of Spain has expressed itself along these lines, and sees no reasons why, in view of Premier Canalejas' attitude, resumption of negotiations should not be entirely possible. The modifications sought by the Liberal government in the Concordat of 1851 affect chiefly the clauses referring to liberty of conscience, education, and the limitation of religious orders. The debate in the Senate preceding the passage of the bill was most heated, and on October 28 Canalejas declared that if it were not passed he would resign, so that its passage by so material a majority is practically a vote of confidence in him and in his policy. He declared that the critical hour had sounded for the Church in Spain, and he asked the aid of all Liberals so that an equitable and definite settlement of the relations between the government and the Vatican might be had. The bill, he declared, was necessary in order to help solve the clerical problem. It was, he explained, of transitory character, and applied only during two years. In the meanwhile negotiations with the Vatican would be pushed in order to settle the question of the congregations. In the meanwhile the Premier is showing that while he is just and can be conciliatory, he also is in earnest in his purpose to put down all disorder and all assemblages that threaten the public safety. The situation seems to be clearing in Spain. A strong man is at the helm.

—

King George is having a hard time with his critics, who seem determined to represent him as a man without personal force, and uxorious to a degree, with his queen as the real power behind the throne. An exchange says:

"'I must ask May'—that is, Queen Mary—is becoming a byword in court circles. It is King George's invariable reply when he is asked for instructions on any point, from arrangements for a shooting party to the settlement of an important ministerial question. The Cabinet Ministers have become accustomed now when discussing matters of state to deal chiefly with Queen Mary, even when the King is present. They have formed very decided opinions concerning her ability and insight, and also of her knowledge of precedents governing the relation of the Crown to ministerial matters. Although her affiliations have been Conservative and anti-Liberal, her advice to the King is always strictly constitutional, and given with admirably assumed deference to the King's responsibility. In household matters, her chief care is economy. Already she has planned extensive retrenchments in the private expenditures of the royal family. She also cultivates simplicity in these respects, setting to the royal household an example which the spoiled officials do not appreciate. Family prayers have become so regular and frequent that among themselves they speak of the Court as 'the conventicle.' In short, there has been a complete transformation from the gay days of King Edward."

These last sentences probably give the motive for the continual criticism. The stricter, purer and more religious atmosphere of the court is resented, and everything that can be laid hold on by way of criticism that will belittle the monarch will be called attention to. But the effect on the nation cannot be other than wholesome.

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The Supreme Court of the United States has been called upon to decide a wife-beating case, and whether a wife can recover damages for a beating received from her husband. The old English law, which became a part of our common law on our becoming a separate nation, permitted "moderate correction" by the husband, but Blackstone tells us that "in the polite reign of Charles II this power of correction began to be doubted." Our law, without special legislation, has held wife-beaters for assault and battery, and in many states it is held as a ground for divorce. The law of the District of Columbia permits a married woman to bring suit in her own name, and taking advantage of this a Mrs. Thompson brought suit against her husband for $70,000 for seven beatings received from him. The district court denied her suit on the ground that husband and wife are one and neither can bring suit against the other, and now the question is before the Supreme Court of the United States, and its decision will be the law of the land. The loss of the case by Mrs. Thompson would not change the status of wife-beating as an offense punishable as assault, but her winning it might prove a most effective deterrent. For a wife to be able to secure damages for physical violence instead of having to turn to the police justice and the criminal court would hold the hand of many a brute and put an end to the cowardly bullying of which many a woman is the victim.

An official decree has been issued announcing that an imperial parliament, the first in the history of China, would be convoked in 1913.

This is a concession on the part of the throne to the demands of the recently constituted senate and delegations of the provincial assemblies, which lately memorialized the government in behalf of the early constitution of a general, representative legislative body.

The program fixed by the late empress dowager provided for the assembling of an imperial parliament in 1915, but until recently the throne had refused to entertain petitions praying that the date be advanced.

The decree set forth that the parliament would be convened in three years. The police went from house to house informing the occupants of the edict. Presently the dragon banner and paper lanterns appeared above every door. Beyond this, there was no public manifestation over the momentous news.

The importance of the throne's concession is appreciated when it is recalled that the provincial assemblies, the first step toward modern and popular government in China, are still in their infancy, and that the senate, the first general body approaching anything like popular representation, met for the first time on October 3 last. As constituted, the senate did not promise much in the way of popular legislation, as one-half of its 200 members were appointed by the throne. Nevertheless, it early took a stand in favor of an imperial parliament at an early date, and met with surprising success.

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The North Pole controversy has been reopened by the Danish explorer, Knud Rassmusen, announcing the results of his probe into the claims of Dr. Cook. Rassmusen, it will be remembered, was one of those who at first gave full credence to Cook's story, and his approval went far toward creating faith in his claims. In this statement of Rassmusen, which is said to have been written to his wife, are the alleged declarations of Cook's two Esquimo companions, Itukusuk and Apilak, in which they confirm Commander Peary's charge that Cook traveled in a circle and never even approached the Pole. These statements, he says, were taken by the Rev. Gustav Olsen and Katekat Sechmann, missionaries born in Greenland. The Esquimos' story, as quoted, charges, among other things, that Dr. Cook drew a map of his route which they declared was not a true one, and that on their return he swindled them out of promised pay. To this Rassmusen adds:

"I regard the report as absolutely authentic. According to what is known, Doctor Cook said nothing of the Pole while with his two companions, and when he left them and began to tell of 'finding the Pole,' his new companions believed, as they could not conceive a man prevaricating about so great a thing. The map drawn by Itukusuk is remarkably well done."

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An exchange, in commenting on church membership in Germany, calls attention to the fact that as "all persons ever confirmed by either Protestant pastors or Roman bishops are counted thereafter as church-members whether they continue in actual communion or not," "50,700,000 persons are returned as identified with the churches in a total population of 60,600,000. There are thus only 900,000 people in the whole empire who do not regard themselves as church-members, and of this number but 4,000 were willing to be set down as atheists."—While this accounting does not give "church membership" on the basis of our American ideas, it bears a testimony to the hold which the church has on the people of Germany that is encouraging. The people have not broken away from the church, but claim membership in it, even if not all that they might be, and the number who are willing to avow themselves atheists is remarkably small.

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Emperor Nicholas of Russia has approved a resolution adopted by the Cabinet opening up new sections for the residence of Hebrews. Heretofore legal residence of Hebrews has been restricted to that section of the Polish provinces and the Ukraine delimited by the original segregation law and known as "the pale."

From time to time exceptions have been made in the case of scholars and Hebrews engaged in certain professions and trades. Recently a campaign was made to drive back within the "pale" all Hebrews who were unable to establish a legal right of residence outside its confines.

Imperial consent is now given to unrestricted residence of Hebrews in twelve districts in the provinces of Vitebsk, Volhynia, Mohley, Poltava and Kherson, and the town of Yekaterinodar, the capital of Kuban.

The places affected are suburbs of towns within which Hebrews have already been permitted to live. The action of the Cabinet resulted from petitions of the inhabitants of the newly-opened localities who desired the admission of Hebrew residents as a means of improving local business conditions.

—

The Italian National Lottery is a means by which the Italian government raises a very considerable amount of money each year. It was inaugurated in 1861, and up to 1905 the annual receipts averaged $12,890,973. Multiply this by 45, and you will get the total amount of money received by the government from the national lottery in those 45 years. Since 1906 the receipts have very materially increased. In the fiscal year ending June 30, 1909 they reached the sum of $16,404,806. After paying expenses and winnings, the government had a pretty net profit of $8,963,420 left. Drawings take place every Saturday in eight of the principal cities. The money, most of it, is contributed by poor people who cannot afford it.

To the effects on the people, and the moral side of the question, the government is either blind or indifferent.

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Kaiser Wilhelm's letter to a university student, in which he deplored the drinking customs of the universities has been followed by an address to students of the University of Berlin, on the occasion of the one hundredth anniversary of the founding of the University, at a dinner which he gave at the royal palace to five students representing the University. He took as his text "Less beer and more athletics", and is reported as having said that the college beer-drinking clubs were leading to physical, mental and moral damage to the youths of Germany. He urged that their interest be transferred from clubs of this kind to athletic sports, and held up the life of our American colleges and universities as furnishing a model on which the athletic side of the student life should be shaped.

—

A new ground of divorce has been found! An exchange reports that a Mrs. Genevieve Galloway was granted a divorce from John B. Galloway at Kansas City, October 20. They were married in 1906. Mrs. Galloway testified that her husband was a member of the Christian Science Church. In 1908 she had pneumonia and he refused to have a physician attend her. In 1909 she again had pneumonia, and her husband again refused to call a physician. A third attack of pneumonia followed, and this time she called in her friends and insisted on having medical attention. She also stated that her husband had subscribed $300 to the church in one year when he earned only $75 a month, and that at the time they did not have sufficient clothing or food.

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Rev. John W. Poot, from Loudonville to Smithville, Ohio.

Rev. B. R. M. Sheeder, from Aaronsburg to Clarion, Pa.

Rev. E. A. Ottman, from Ancram to Richmondville, N. Y.

Rev. J. W. Gentzler, from Oswego, N. Y., to Middletown, Md.

Rev. Paul D. Leddin, from Gallupville to 226 S. Main street, Herkimer, N. Y.

Rev. J. A. Reichardt, from Canajoharie, N. Y., to 80 Lehigh street, Wilkes-Barre, Pa.

CHURCH BREVITIES.

Rev. H. G. Snyder, of Tiffin, Ohio, has been called to serve the church at Leipsic, Ohio.

St. Paul's congregation, Ardmore, Pa., goes on the Honor Roll for increasing the salary of the pastor, Rev. C. W. Anschutz.

Rev. B. R. M. Sheeder, formerly pastor at Aaronsburg, has accepted a call and taken charge of the pastorate at Clarion, Pa.

The Lutheran pastorate at Lilly, Pa., is vacant, and desires a pastor as soon as possible. Correspondence should be addressed to Joshua Aurandt, Lilly, Pa.

Rev. H. L. Greenawalt has resigned the New Freedom charge, Minerva, Ohio, and accepted a call to Crestline, Ohio. He entered his new field November 1st.

The congregation of St. Matthew's Lutheran church, Chester Springs, Pa., R. F. D. No. 2, has granted the pastor, Rev. M. G. Richard, an increase of $200 in salary.

Rev. L. L. Sieber, Gettysburg, Pa., has been engaged as one of the sixty evangelists to conduct a campaign in Chicago this month, under the leadership of Dr. J. Wilber Chapman.

At the ministerial conference on an arbitral court of international justice, for the maintenance of peace, held in New York city, Rev. J. B. Remensnyder, D. D., pastor of St. James' Lutheran church, presided.

All the Lutheran churches in Louisville, Ky., reported to synod excesses in the apportionments: First church, $188.95; Second, $156.18; Third, $123; St. Paul's, $114.64; Trinity, $14; Bethany, $69; Grace, $234.35.

The Ministerial Association of Litchfield, Ill., elected Rev. F. J. Howard, of the First Lutheran church, president and appoints him to preach the sermon at the annual Thanksgiving union service to be held in Carnegie Library Hall.

Trinity church, Brookville, Ohio, has about forty copies of the old Book of Worship in good condition, which will be donated to a mission congregation. Application for the books can be addressed to the pastor, Rev. E. C. Dolbeer.

The sixth anniversary of the successful pastorate of Rev. C. N. Swihart in Trinity church, Denver, Colo., was celebrated on November 6th. An attractive, illustrated "Manual" was issued containing much information concerning the church.

A special service, memorial to those of the congregation who died during the year, was held in Grace church, Louisville, Ky., on November 13th. The altar was suitably draped, and the pastor, Rev. Wm. P. Rilling, conducted the impressive service.

A handsome souvenir booklet, printed in colors and illustrated, was issued on the occasion of the 50th anniversary celebration of St. Mark's church at Baltimore, Md., Rev. W. H. Dunbar, D. D., pastor. It shows artistic work of the engraver and typographer.

The annual meeting of the Lutheran Social Union of Baltimore, Md., was held in the Sunday-school room of the First church, Rev. E. K. Bell, D. D., pastor. Two hundred members and guests enjoyed the banquet and the address by Dr. W. A. Granville.

The Rev. J. A. Reichardt, for eight years pastor of St. John's Lutheran church at Canajoharie, N. Y., has received and accepted a call from the First German-English Lutheran church of Wilkes-Barre, Pa., and will enter upon his duties about November 15th.

The activities in the First church of Dayton, Ohio, Rev. D. Frank Garland, D. D., pastor, are shown in part by the annual financial report of the congregation. $7,149.02 was contributed for current expenses, $1,680.25 to the building fund, and $3,336.04 for benevolences—a total of $12,165.31.

At the fall communion in the West Manheim, Pa., charge, 41 persons were received by the pastor, Rev. D. B. Lau, D. D., and the offering for local expenses was $127. Over a thousand persons communed. This was the largest communion season ever observed. The church work is moving forward in every department.

Rev. I. W. Bingaman, pastor of St. James' Lutheran church, Ashland, Pa., was re-elected president of Schuylkill County Christian Endeavor Union. The convention was held in the English Lutheran church of Pottsville, Pa., Rev. C. M. Nicholas, pastor, and was largely attended. Revs. C. W. Diehl, E. M. Gearhart and R. G. Bannen, D. D., were among those on the program.

Mr. Jacob Buehler, of Harrisburg, Pa., a member of Zion church, passed away on Monday, November 7th, aged eighty-five years. Mr. Buehler was a devoted Christian and a man of scrupulously upright character. Besides his activities in his local church and community, he was for many years a member of the Board of Trustees of Pennsylvania College, Gettysburg, serving the institution faithfully and well.

IN OTHER LUTHERAN BODIES.

Bethany College, Lindburg, Kans., reports the most prosperous year in its history.

Thiel College at Greenville, Pa., has lost its financial secretary by the resignation of Rev. G. B. Matthews.

The Memorial church at Newberry, S. C., is to be a gift to the congregation by Messrs. C. E., J. H. and G. W. Summers, as a memorial to their father.

A new United Norwegian Lutheran church was dedicated in Barron, Wis., on October 30th, by the pastor, Rev. Hilmer Lund, assisted by visiting pastors.

The new bandstand at St. Olaf College, Northfield, Minn., was dedicated with special services on October 22d. Splendid music was one of the features.

The annual excursion to Gettysburg under the auspices of the Topton, Pa., Orphans' Home, carried 4,100 persons in nine trains. Seven additional children have been admitted to the home.

The German Lutheran Home in Jersey City, N. J., has received a legacy of $1,000 from the estate of Mrs. M. Betz. St. Matthew's church also receives $500, and the Lutheran cemetery $1,000 from the same source.

The contract has been awarded for the erection of the new administration building of the Theological Seminary of the United Synod South. The contract price is $40,157, and the building is to be completed by next October.

Rev. Ludwig Holmes, D. D., Evanston, Ill., of the Swedish Augustana Synod, while in Philadelphia to attend the meeting of General Council Hymn-book Committee, was taken suddenly ill and is in the German Hospital in a critical condition.

Elizabeth College has the moral support of the United Synod of the Lutheran Church, and appoints a visitor to the college each biannual meeting. The College is growing in usefulness, and is gaining a reputation for thorough work in the various departments. Only university educated and experienced teachers are employed in the faculty. There are eighteen regular teachers in the faculty, representing forty colleges and universities and fifteen states and countries. The students are drawn from thirteen states.

The institution is in the nature of a gift to the cause of Christian education, has resources other than the income from patrons, and is maintained on its merits.

OVER THE FIELD.

Brookville, O.—Rev. E. C. Dolbeer, pastor. Trinity church was recently re-carpeted at a cost of $225, and has ordered 100 new Books of Worship for the auditorium. There are on hand about 40 of the old Books of Worship, which we will gladly send to any needy mission if they will make application for them. They are in good condition.

Benedict, Neb.—At a recent meeting of the congregation the salary of the pastor was increased $200 a year. There is general good will prevailing in the pastorate. This is one of the earlier congregations in this part of the state, and has had varied experiences. The present pastor, Rev. G. W. Livers, has been upon the field for more than seven years, and the desire of the congregation seems to be for continuation of the present relationship.

Paterson, N. J.—On Sunday evening, November 6, 1910, special services were held at First English Lutheran church, Rev. A. H. Bean, pastor, in commemoration of the 393d anniversary of the Reformation and the 427th anniversary of the birth of Martin Luther. The services were unusually well attended, and favorable comment was made by the press of the city as to the sermon and musical features by the chorus choir.

E. R. A., *Sec'y.*

Pastor Bereaved.—A little more than a year ago the friends of Pastor William Freas, Jr., of Bethany church, New York, congratulated him upon his happy marriage. On Monday, November 7th it pleased God to sever the earthly tie and to call Mrs. Freas to himself in heaven. A sympathizing congregation, including many of the neighboring ministers, attended the funeral, which took place in the church on the following Thursday.

W.

Pastor Installed.—Rev. J. Elmer Bittle, missionary superintendent of the Pittsburg Synod, installed the Rev. G. W. McSherry on Sunday, November 6th, in both churches of the North Washington charge, Butler county, Pa. Liberal offerings were received for the emergency fund for the local Home Mission work of the synod. The charges to pastor and people were fine and edifying. The new pastor has entered upon his work with encouragement.

Lutheran Quarterly.—The "Lutheran Quarterly" for October contains the following timely articles: "The Bible as Literature," by Rev. Huber G. Buehler; "The inspiration and Interpretation of the Scriptures," by Rev. J. F. Pollock, D. D.; "Our Attitude toward the Carnegnie Foundation," by Prof. B. F. Prince; "Personality of Man in Bas-relief," by Prof. W. H. Wynn, D. D.; "Studies in the Lives of the Saints," by Lucy Forney Bittinger.

This number also contains an index of the contents of the "Quarterly" for forty years, from January, 1871, to October, 1910.

Altoona, Pa. — Bethany Lutheran church, Rev. Ralph H. Bergstresser, pastor. On November 1st a payment of eight hundred dollars was made on the church debt, which reduces the indebtedness to seventeen hundred dollars. In the last year there has been a net gain in membership of 25, making a present enrollment of 365 members. The Sunday-school is one of the largest in the city, having a membership of 575. Catechetical classes have been started, the senior class having at present 110 members and the junior class 55.

Soap Bubbles.—We hear of a man going about the country and calling on our ministers to sell them a soap recipe. He speaks eloquently about the eminent men of the Lutheran Church, giving the impression that these have purchased his recipe. His claims for the soap are almost beyond belief. He places each one who buys under secrecy from divulging the ingredients of the soap. He gives no definite address, making it impossible to get at him. He may not be a swindler, but this is written that our ministers may be careful about buying before trying.

A. POHLMAN.

Lutheran Summer Assembly, 1911.—The general committee met in Harrisburg, October 20th, and decided to hold the next Assembly in Asbury Park, N. J., August 1 to 10, 1911. The new Y. M. C. A. building was generously offered to the committee as a place of meeting for next year. Being centrally located and admirably suited for such a meeting, the committee gratefully accepted it.

The various sub-committees were appointed to arrange for next year's Assembly. The seashore and the first half of August were the unanimous choice of those attending last summer's Assembly, and this largely influenced the committee in the selection of the time and place.

P. A. H.

Free Christmas Services.—The Board of Education, through its committee, consisting of Drs. Turkle and Kline and the General Secretary, has prepared for the General Synod a splendid Christmas service, entitled "Gloria in Excelsis." The contents are of a very high order, including many of the classic Christmas hymns and tunes, and the pages are illustrated with the best known Nativity scenes. Altogether the service should prove very acceptable and inspiring to the entire Church.

A free supply will be furnished to any Sunday-school of the General Synod which will make a Christmas offering for the Board.

Orders should be sent early to the General Secretary, Rev. F. G. Gotwald, York, Pa.

York, Pa.—The congregation and Sunday-school of Christ Lutheran church, Rev. G. W. Enders, D. D., pastor, celebrated Luther Day on Sunday, November 6th, and greatly enjoyed the excellent Home Mission service prepared by Miss Laura Wade Rice. The offering was for Home Missions, and amounted to $170. The missionary society and their friends have just sent a "blessed box" to a worthy western home missionary which at a low valuation was worth at least $110. If the missionary family enjoy the *out*-packing as the missionary women enjoyed the *in*-packing all will be happy. The parochial report of this mother church showed a total benevolence of about $3,300 and a grand total of nearly $7,000. Several improvements in the church buildings are in near prospect.

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Swissvale, Pa.—The Junior Brotherhood of St. John's Lutheran church, Rev. H. C. Erdman, pastor, held its annual banquet Thursday night, November 3d. Forty-three were present. It was a very successful and enjoyable affair. The banquet was largely gotten up by the boys themselves. Prof. H. S. Wieand was chosen to act as toastmaster, and Rev. Robt. W. Woods gave the chief address of the evening. There were a number of excellent addresses given by the boys themselves; also by the superintendent of the Sunday-school, Peter Hanson; president of Christian Endeavor, G. O. McAllister, and by the boys' counsellor, Charles Fair. This is the second banquet the boys have had since organization two years ago.

Nevada, Ohio.—Rev. W. Curtis Laughbaum, pastor. This congregation here has been honored by the re-election to the State Legislature of Mr. Harry L. Goodbread as Representative from Wyandot county. Mr. Goodbread is a young lawyer, having received his college training at Wittenberg College and his legal course at Ann Arbor, Mich. He is a member of the church council and also of the choir. He is a young man of unusual talent and culture, and possesses an enviable record for honorable dealings in business life and also as a member of the last Legislature. The "wets" in the county resorted to the basest methods to accomplish his defeat, but the good people of the county gave him a handsome majority. His election is a triumph for the cause of sobriety and decency in this community.

P.

Monroe, Wis.—Sunday, November 6th, was an enjoyable day for the Grace Lutheran church, Rev. Wm. H. Hartman, pastor. After two and a half months the congregation, which had been worshiping in the Y. M. C. A. rooms, reassembled in their own church, which had been newly decorated. The features of the day were the two splendid, appropriate sermons delivered by Rev. H. D. Hoover, D. D., president of Carthage College. There was a large congregation present at the morning service, and in the evening, after all available space had been seated with chairs and all standing room taken, many were unable to secure entrance. Dr. Hoover endeared himself, by his ability and bearing, not only to the Lutheran people, but to the pastors and people of other churches present. He will always be welcomed to Monroe.

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Cures all blood humors, all eruptions, clears the complexion, creates an appetite, aids digestion, relieves that tired feeling, gives vigor and vim.

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillar charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. St. Matthew's, Chester Springs, Pa.
317. St. Paul's church, Ardmore, Pa.
318. German Lutheran, Hanover, Kan.
319. German Lutheran, Holland, Ia.
320. ———?

York, Pa.—The Lutheran Ministerial Association of York county at their meeting on November 7th elected the following officers: President, Rev. Albert Bell; Vice president, Rev. G. Wm. Miller; presiding secretary, Rev. Geo. Livingston; corresponding secretary, Rev. C. E. Walter, D. D.; treasurer, Rev. H. H. Weber, D. D. The union Thanksgiving day services will be held in two churches —the one in St. Mark's Lutheran church, Rev. P. Livingston, pastor, and the sermon will be preached by Rev. T. T. Everett, D. D., of Zion church. The other will be held in St. Matthew's church, Rev. R. D. Clare, pastor, and the sermon will be preached by Rev. F. G. Gotwald, D. D. The offering will be for the Tabitha Home.

Scalp Level, Pa.—Holy communion was celebrated in the Scalp Level charge, Mt. Zion on October 30th, and Elton on November 6th. These were great and blessed days following a series of well-attended and interesting meetings. We have been informed that several superlatives can be used to note these events; the largest communion and the largest offering in the history of the churches. Although the pastor has been in the field only a few months, and although his pastoral work has been interrupted by the meetings of synod, Sunday-school convention and conference, yet thirty-five members were added to the charge. The offering for benevolence at Mt. Zion was $60, and at Elton $30.

A few weeks ago the parsonage at Windber was invaded by many of the parishioners laden with baskets and packages containing a very substantial evidence of a cordial welcome to the pastor and family. The parsonage was filled to its utmost, even standing room was at a premium. The evening was mild and pleasant, and many comfortably occupied the porch and lawn. The time was pleasantly spent in social intercourse, interspersed with music. The pastor and family appreciate the kindness here manifested, as well as the overflowing larder, several special gifts and the addition to the pocket-book.

We are also serving the Trinity congregation at Windber, who were well represented at this gathering and at the communion at Zion. Our prayer is that this fellowship of pastor and people and the good feeling between these congregations will continue. J. H. R.

Missionary Society of Olive Branch Synod.—Pleasant weather, generous hospitality, a good program, and a spirit of earnestness and devotion combined to make the 29th annual convention of the Woman's Home and Foreign Missionary Society of the Olive Branch Synod a success. It was in session October 19th and 20th, at St. George's church, Edinburg, Ind., Rev. H. B. Shank, pastor. Forty-seven delegates and officers were in attendance. Greetings were extended by Miss Millie Mutz, to which Miss Lellie Hadfield responded.

The presence of Mrs. Willard Larkin, president of the general society, and her splendid address were truly inspiring and beneficial. The interest of convention was enhanced by the presence of two secretaries, Rev. S. J. McDowell and Dr. L. B. Wolf, and Rev. M. Koolen, superintendent of Tabitha Home, each of whom gave helpful talks. The various reports gave encouraging news of progress. The discussions on Children's band work, by-laws and general funds were interesting and instructive. Thirteen new life members were reported.

The officers for the coming year are: President, Mrs. Lillie C. Sigelen; recording secretary, Mrs. J. L. Gore; corresponding secretary, Miss Millie Mutz; treasurer, Miss Mary Klippel; historian, Miss Lellie V. Hadfield.

To the pastor and congregation is due much gratitude for the kind and royal entertainment. Nothing was left undone which would add to the comfort and happiness of the guests. REPORTER.

Adam's County Conference.—The fall sessions of the Adam's County Conference of the West Pennsylvania Synod convened on October 24th and 25th, in the First Lutheran church of New Oxford, Pa., Rev. George N. Lauffer, pastor. The sessions of the conference were well attended. The papers and addresses showed careful preparation and held the close attention of the hearers. The choir rendered excellent music during the evening sessions. A resolution was adopted requesting each minister to preach on "Civic Righteousness," before election. The opening sermon was preached by Rev. J. A. Clutz, D. D. The following subjects were discussed: "The Lutheran Doctrine of Baptism," Rev. S. A. Diehl; "The Family in the Church," Rev. D. T. Koser; "Our Lutheran Literature," Rev. E. E. Dietterich; "The Incarnation," Rev. M. Coover, D. D.; "Personal Work in the Kingdom," Rev. L. L. Sieber, D. D.; "Present Day Problems of the Church," Rev. W. K. Fleck. The address on Tuesday evening was made by Wm. A. Granville, Ph. D., president of Pennsylvania College. The spring session of conference will be held in St. Bartholomew church, of the West Manheim charge, Rev. D. B. Lau, D. D., pastor.

E. STOCKSLAGER, *Sec'y.*

West Branch Conference.—The Woman's Home and Foreign Missionary Society of the West Branch Conference met in annual conference on October 5th and 6th, in the Lutheran church at Liberty, Pa., Rev. D. S. Weimer, pastor. The evening program opened by devotional exercises led by the president, Mrs. M. H. Havice. The conference was warmly welcomed in very fitting and earnest words by Mrs. Grant Gleckner. A discussion of "Links between Church and Mission Field" was taken up in four papers: "Duty," by Mrs. J. F. Wise; "Privilege," by Mrs. A. P. Taylor; "Responsibility," by Miss Attha Adams, and "Opportunity," by Miss Annie Van Gundy. A reading by Miss Minnie Miller followed, and a paper on the "Macedonian Cry."

The Thursday morning service was led by Mrs. I. P. Zimmerman. A very instructive hour followed, led by Mrs. I. H. McGann—delegate hour—each delegate responding very earnestly by telling how she first became interested in missionary work. The afternoon exercises were led by Mrs. A. P. Taylor, after which a very interesting paper was read by Mrs. Heine. A discussion was then taken up on "If ye know these things, happy are ye if ye do them," in three papers—"Knowing," by Mrs. A. Neimeyer; "Doing," Mrs. A. F. Heller, and "Enjoying," by Mrs. Anna McLain. A reading by Miss Sara Keil followed, and a paper on "What has the Spirit of Missions done for the Church?" by Mrs. George Mercer. The evening service was led by Rev. D. S. Weimer. Rev. D. J. Snyder made an address of the mission work in Long Beach, Cal. Rev. M. L. Havice made a very stirring address. An unusual spirit of earnestness was shown at every meeting. The box work this year amounted to $282.18.

The following officers were elected: President, Mrs. M. H. Havice; secretary, Miss Carrie Mowry; treasurer, Mrs. C. Flickinger.

MISS MARTHA D. LEWIS, *Reporter.*

Somerset County Conference.—The Somerset County Conference of the Allegheny Synod convened in the new, beautiful and commodious church at Greenville, Pa., Rev. L. P. Young, pastor and president of the conference. The first meeting was on Monday evening, October 31st, at which time the secretary of the conference, Rev. D. S. Kurtz, preached the sermon, using as his theme "Divine Photography." The devotional service on Tuesday morning was conducted by the Rev. J. S. English. The officers elected are: Rev. A. J. Rudisill, president; Rev. J. A. Richter, secretary; Rev. W. H. B. Carney, treasurer.

The following topics on Article 13, Augsburg Confession, were presented: 1. "The Purpose of Baptism," by Rev. J. C. McCarney; 2. "The Purpose of the Holy Supper," by Rev. H. M. Petrea; 3. "Why the Lutheran Church Recognizes but Two Sacraments," by Rev. E. S. Johnston, D. D. A lively discussion followed the question, "Is a Minister Right in Administering Communion to Himself?" The subjects presented in the afternoon were "The Divine Conditions of Church Growths," by Rev. Curtis Kuhnert; "The Human Condition of Church Growths:" (*a*) "Piety of Her Members" (Matt. xxii. 37), by Rev. C. E. Berkey; (*b*) "Charity of Her Members" (John xv. 12), by Rev. E. C. Boyer. In the evening the newly-elected president, Rev. A. J. Rudisill, delivered a practical, helpful and much appreciated sermon; theme, "Pertinent Observations."

The devotional services on Wednesday

morning were conducted by Rev. J. A. Richter. The following subjects were presented: "What Does the Pastor Owe to his Pastorate." Rev. J. S. English; "What Does the Pastorate Owe its Pastor?" Rev. Moses Grosman; "What Does the Pastor Owe to the Church at Large?" Rev. W. H. B. Carney. Rev. H. G. Reynolds also made an address on the above. The presentation of the various subjects, together with the sermons, showed research, thought and careful preparation, and were listened to by large and appreciative audiences of members and friends at every session.

Conference showed its loyalty to the cause of temperance and civic righteousness by adopting resolutions pledging to do all in their power to overthrow the liquor traffic, and urging all Christians to prayerfully consider before voting for men whose attitude manifests a friendliness to the liquor traffic, Sabbath desecration and an opposition to civic righteousness.

The members of the conference will long remember the hospitality of the pastor and people of the Greenville church. The spring conference will meet at Cumberland, Md.

J. A.. RICHTER, *Secretary.*

GLEANINGS FROM EXCHANGES.

German at Home.

General Synod.—We report, since our last published items, the following mission services: Lake Geneva and Geneva Junction, Wis., Rev. Junghaus, pastor, collection $56.50; Walsh, Ill., Rev. Zahlis, $50; Scribner, Neb., Rev. Gerathewohl, $72; Belmont, Wis., Rev. Schnepel, $150; Russel, Kans., Rev. Goemmel, $202; Golden, Ill., Rev. Dorow, $800. This congregation contributed since that $188 for the Syrian Orphan Home at Jerusalem, which was destroyed by fire last summer. Pierce, Neb., Rev. Matthiesen, $40; Glenville, Neb., Rev. Goede, $200; Washington, D. C., Rev. Bergner, $175—making a total of $1,758.50. Rev. O. Hermstedt was installed pastor at Hanover and Center, Wis., October 30th. Rev. R. Kuehne, of Postville, Ia., performed the installation act. Christ's church at Hartford, S. Dakota, has called for its pastor Rev. J. Hübner. Rev. J. Matthiesen, of Pierce, Neb., was united in marriage with Miss Nettie Gregersen in St. Luke's church at Stanton, October 19th. The German Nebraska Synod contributed for benevolent purposes during the last synodical year $19,000; Schuyler, Neb., Rev. O. Klatt, $60.

General Council.—A member of Zion's church in Wheeling, W. Va., Mr. Schwertfeger, who died recently, bequeathed to the congregation $2,000; to the young people's society $500, and for mission purposes $100. In the Canada Synod special collections are taken up for the proposed seminary in Toronto, Rev. Dr. H. H. Bruning, of White Haven, Pa., celebrated recently a three-fold jubilee—his 75th birthday, his 50th anniversary in the ministry and 30th anniversary as pastor in White Haven. A remarkable record. Mrs. W. J. Mann, widow of Professor Dr. Mann, died in Philadelphia, October 15th, 82 years old. The installation of Rev. Dr. H. Offermann into his office as Professor of the New York Ministerium in the Mt. Airy Seminary at Philadelphia, took place in St. Paul's church, Brooklyn, October 31st, "Der Deutsche Lutheraner," the German organ of the Council, has seen fit to do away on its first page with a representation of the Wartburg Castle and other symbolical figures. Such pictures became meaningless in the course of time and take up a good deal of space.

Iowa Synod.—The new college at Eureka, S. D., reports 72 students. Zion's congregation in Iowa City, Ia., celebrated recently the 50th anniversary of its organization. Churches were dedicated at Readlyn, Ia., Benson, Ill., and Prairie Hill, Texas. The following installations took place: Rev. J. Herbst, at Coon Valley and William township, Ia.; Rev. J. O. Stähling, at Leola, S. D.; Rev. E. A. Kurtz, at Morrison, Ill.; Rev. R. Ackerman, at Superior, Wis.; Rev. A. Albert, at Melvin, Ia., and Rev. F. Schulte, at Kruegerville, Tex.

Ohio Synod.—The Western district of this Synod met at Grove City, O. The question of pulpit and altar-fellowship received a good deal of attention. Thesis 4 especially was thoroughly discussed and adopted. It forbids the holding of pulpit and communion-fellowship with others than true Lutherans, and calls such fellowship with others a *sin.* If these good brethren would once for all answer the question who the *true Lutherans* are, what a relief to our Lutheranism that would be! Coming to the real point, true Lutheranism, I suppose, is confined to the Ohio Synod. In thesis 5 the so-called Akron declaration on the part of the Council, which allows exceptions to the Galesburg rules, is rejected by the Ohio Synod. The principles of the Galesburg rules dare *never* be violated. We have hitherto always been under the impression that the Word of God was the only rule of faith and practice in the Lutheran church. How is that?

Wisconsin Synod.—This synod has now for a number of years sustained a mission among the Apaches in Arizona. According to a report by one of their missionaries in the "Gemeindeblatt," there is great need of Christian work among those Indians. He says that the United States Government was trying to do a good deal for them by way of educating some of their children, but that the government was not getting to the root of heathenism by its intellectual training. He tells horrible tales of heathenish practices among those people, and only one who lives among them, visits them in their huts and tents, observes their way of living year in and year out, is able to form an adequate idea of the condition of things.

Michigan Synod.—This Synod belongs now, as it did once in former years, again to the Wisconsin Synod. There is no longer need now of a synodical paper; and consequently the "Synodal-Freund," which made its monthly visits as one of our exchanges for the Lutheran "Zionsbote," has ceased to exist. The "Gemeindeblatt," of the Wisconsin Synod, will henceforth take its place. Changes like these need not be regretted. Why should a small synod of 30 or 40 ministers maintain a separate existence, when there are a half dozen larger bodies with which they may unite. There are still other small independent synods which might do well to follow the example of the Michigan Synod.

German Abroad.

The Editor of the "Alte Glaube," Prof. Dr. Schaefer, of Schwerin, writes a very timely editorial by way of a historical review of the Lutheran Church in the fatherland. Whilst the church has many enemies with which she has to contend, such as the prevailing materialism and the social democracy, yet its chief enemy is the one in her own camp, viz., *the new nationalism in theology.* Rationalism, it is true, has for a century or more maintained itself to a greater or less degree at certain schools, but in later years it began to sail under a new flag, called "historical criticism," and in consequence of the present unholy "paritätspolitik" (equal rights of different tendencies) on the part of the state in appointing theological professors, in most universities this new nationalism has gained some foothold, and in spite of all talk to the contrary, the young generation of ministers is held captive by its teaching, and the Lutheran Church, with hands tied, must look on and witness how the omnipotent state fills one theological professor's chair after another with representatives of a theology which eventually must also undermine even the strongest foundation of the state. Such is—apart from Romanism—the religious situation in the fatherland. History repeats itself. And as in past centuries, whole nations, like the prodigal son, have not come to see their folly until they reaped the sad fruits thereof, so it will be again. The new rationalism will no doubt run its course until it finds itself eating the husks with the swine. W. R.

Carthage, Ill.

THE SECRET OF SUCCESS

Genuine Merit Required to Win the People's Confidence

Have you ever stopped to reason why it is that so many products that are extensively advertised, all at once drop out of sight and are soon forgotten? The reason is plain—the article did not fulfil the promises of the manufacturer. This applies more particularly to a medicine. A medicinal preparation that has real curative value almost sells itself, as like an endless chain system the remedy is recommended by those who have been cured, to those who are in need of it.

In an interview on the subject a prominent local druggist says "Take for example Dr. Kilmer's Swamp-Root, a preparation I have sold for many years and never hesitate to recommend, for in almost every case it shows immediate results, as many of my customers testify. No other kidney remedy that I know of has so large a sale."

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A free trial bottle will be sent by mail, absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y., and mention this paper. Regular size bottles sold at all druggists—50c. and $1.00.

CHURCH NEWS.

New Haven, Conn.—First church, Rev. J. Luther Sieber, pastor. The eighth anniversary of the organization was celebrated with appropriate services from November 4th to 7th. On Friday evening Rev. Prof. Albert T. Clay, of Yale University, spoke on "The Archaeologists' Proof of Scripture." On Sunday morning the anniversary address was delivered by President W. A. Granville, of Gettysburg, a former member of the church. On Sunday evening the Sunday-school rendered a Luther Day program. On Monday evening the anniversary exercises were closed with a supper served by the ladies of the church, at which 150 sat down. The Sunday-school presented President Granville with a gold watch in recognition of his services as former superintendent. The services were unusually well attended and the offerings were large.

Berwick, Pa.—Rev. C. R. Botsford, pastor of Holy Trinity mission, met with a painful accident Sunday morning, November 6th. He was aroused suddenly about 3:30 a. m. to care for his little girl. In seeking a light he became bewildered, lost his footing, and was precipitated down a flight of steps. His collar-bone was broken, and a torn scalp wound required five stitches to close. The physician thinks that in a few weeks the preacher will be as well as ever. In an interview the injured pastor stated that he was perfectly contented. Knowing that accident, sickness and death are bound to come some time, he was fully prepared for this "bump." He stated further that he did not lose consciousness, and that there was no fear, no worry, no mental distress of any kind. He said that he was resting in the many previous promises of the heavenly Father given for just such an experience. The people of the charge are unremitting in their attentions to their wounded leader.

*

Taneytown, Md.—Old Trinity congregation, which will entertain the Maryland Synod next year, and in September next celebrate the 100th anniversary of the laying of the corner-stone of its first church building (the congregation being thirty years older), has had its plans interfered with to some extent by the unexpected and unwelcome resignation of its present pastor, Rev. Wm. E. Wheeler. He leaves for Chicago the last of this month, to take up work for the Board of Home Missions in that city. Truly, "our loss is their gain" is a sentiment easier to express than to become resigned to.

The church council adopted the following brief but expressive testimonial to Rev. Wheeler's worth as a minister and pastor, and to the estimate placed on his services by his parishioners:

"The council of Trinity Lutheran church of Taneytown, Md., in passing on the resignation of our pastor, Rev. Wm. E. Wheeler, hereby expresses its sincere regret that his resignation is unconditional and final, and that it is left to us only to accept. But in doing so we desire to record our appreciation of his valued services during the six years of his pastorate; that we will greatly miss his successful leadership and diligent work in behalf of our congregation; and that we earnestly pray and hope that his work for the Master in his newly-chosen field may be abundantly blessed with success." P. B. E.

Hoboken, N. J.—Holy Trinity English Lutheran church broke ground for its contemplated building on Sunday afternoon, November 6th. Promptly at 3 o'clock the pastors marched to the ground and rendered the following order of service: Invocation by the pastor, followed with a hymn. The vesper services were heartily rendered by the visiting pastors and the large congregation assembled. Rev. J. H. Meyer led Psalm cxxvi. responsively, followed with an epistle and gospel by Rev. J. R. Brauer. Rev. J. J. Young, D. D., president of the Southern Conference, brought greetings in his usual forceful manner and spoke encouragingly of Holy Trinity's effort. Rev. Frederick Brenzinski gave an address in German. Rev. Carl Zinssmeister, missionary superintendent, spoke of the long pull and hard pull these ten years, and urged upon every member to pull a little longer and harder, which they evidenced in giving heed to his appeal by placing the largest offering in cash and pledges on the plates of any mission in or about Greater New York in his experience on a similar occasion. A collect by Rev. J. H. Meyer and the rendition of the Apostolicum by Rev. E. E. Neudewitz, proceeded with the breaking of ground by the pastor, followed by visiting pastors, church council and others. The Lord's Prayer and the old battle hymn followed, with a fervent prayer by Rev. J. Hampton Berwager and benediction concluded a most successful and long-expected service.

Rev. Chas. T. McDaniel has in his quiet, unassuming yet persistent effort of nearly eight years accomplished a truly good work for our beloved Zion in this growing city. May God grant him the realization of his cherished hope and permit him and his people, who no less faithfully and persistently stood by him shoulder to shoulder against mighty odds to help establish a church of their choice. This mission has now a most eligible property in the very heart of the city, and in the past ten years has raised for all purposes more than twenty thousand dollars. A record truly to be proud of.

CARL ZINSSMEISTER, *Miss. Supt.*

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WON HIGHEST AWARD
At the Alaska-Yukon-Pacific Exposition, Seattle, 1909. Special mention was made of the Tubular Pneumatic System (U. S. Patent) used in Kimball Pipe Organs, stating it "has solved a great problem that has vexed organ experts for years."
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Devotional and Practical.

GIVING THANKS.

BY ELIZABETH LORD CONDIT.

A little strength was lost each day,
A little hope dropped by the way,
The feet dragged slowly up the road,
The shoulders bent beneath their load,
Courage seemed dying in the heart,
The will played but a feeble part.
Night brought no ease,
Day no surcease
From heavy cares or wearying smart;
Then why give thanks?

Somehow strength lasted through the day,
Hope joined with courage in the way;
The feet still kept the up-hill road,
The shoulders did not drop their load,
An unseen power sustained the heart
When flesh and will failed in their part.
While God gave light
By day and night,
And also grace to bear the smart;
For this give thanks.

Thanks for the daily bread which feeds
The body's wants, the spirit's needs;
Thanks for the keen, the quick'ning word,
"He only lives who lives in God,"
Whether his time on earth is spent
In lordly house or labor's tent.
Thanks for the light
By day and night
Which shows the way the Master went.
And He gave thanks.

A THANKSGIVING DINNER.

If there was one holiday in the year especially dear to every member of the Bates family, it was Thanksgiving.

There were ten children—four boys and six girls. Then the family had long been identified with the wholesome life of farming, and had lived in the same generous, old-fashioned house for three generations. Thanksgiving is primarily a farm festival—an occasion for acknowledging the good gifts of the Creator through field and forest and orchard, and somehow the spirit of it clings closer to the farmhouse than anywhere else.

Although little was said about it, all the members of the family, to the youngest babe in arms, were expected back at the old home farm when Thanksgiving arrived, and nearly always every member was present. The house was opened form cellar to garret, warmed with roaring fires and lighted with shining lamps. The great dining-table was stretched by extra leaves until the side stiles had to be both lengthened and strengthened to bear the burden. At two o'clock the family sat down to a dinner, nearly all of which had been raised on the premises, as every real Thanksgiving dinner ought to be; and when Father Bates had asked the blessing, every one fell to with the appetite of health and happiness and a clear conscience. Afterward there were uproarious frolics in the barn for the children, and the exchange of family and neighborhood news for the older members.

This is what Thanksgiving at the Bates home had always meant in the past, but now the turning-point, the inevitable great change that comes to every family, had come to them. Since the members had last gathered for this most sacred home festival the mother had gone upon her last long journey, and a gap was left which would never be filled in this world.

Father Bates had written early in the month to every one of the older members of the family, asking them all to come as usual; but there was not one who did not dread the ordeal, who did not shrink from what he knew must inevitably be an occasion of sorrow too deep and too personal even to be mentioned. To those who came from a distance the very car-wheels murmured the name of "mother" all the way.

But when they reached the old home, the great house was as warm as ever and as light as usual; and father met them at the door with as close a hug and as hearty a kiss. If they looked to see trouble and sorrow in his fine old face, they found it not. Instead there was, if anything, even more than the accustomed calm; a gentler and sweeter serenity.

The Thanksgiving dinner of the next day no one of the family ever forgot. The table was spread as usual, and as usual filled, save only that in the place opposite the father's seat was a vacant chair heaped with flowers. The children could not even trust themselves to look at it, and to more than one of them it seemed as if it would be impossible to swallow a mouthful of food without choking.

But the old man bowed his head over his plate smilingly, and with unshaken voice began the blessing which involuntarily became a little prayer—the most beautiful, his hearers thought, that they had ever heard.

He thanked God for the blessing of long life and health, for the abundance of the harvest and the good things it had yielded. He thanked him, too, for the dear wife and mother who had been so long with them, and for the children she had left; for their unbroken love for each other, and the blessed new ties which had served only to strengthen old ones.

But above all and more than all, he thanked God that he had so enabled him to see, and so helped him to live, that he could still unwaveringly trust his love and lean upon it; could feel that the wife of his heart was not gone, but was still there in her living presence, smiling, happy; sharing now, and always to share, as she always had shared in the past, the joy and interest of her loved ones.

There was more in the same gentle, trustful spirit. With voice still unshaken, with no tear in his eye and no sadness in his face, the old man closed, his prayer a veritable benediction upon all his family. Nor would he allow any spirit of gloom or depression to find a place at the board or in the house so long as one guest remained.

Years after the old man himself had gone to his rest one of the sons told the story of that Thanksgiving dinner. "In a way I had regarded myself as a religious man before that," he said. "We children were all brought up with a proper respect for religion, and in time drifted naturally into the church; but it was my father who taught me what true religion means.

"When a man really 'knows God,' in the sense of what it meant to him, he stands on a foundation which nothing, either in this world or any other, can shake. The faith that can smile and be happy in the very face of death is something you don't need to argue with or about."
—Youth's Companion.

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The Family

THANKSGIVING.

BY CHARLOTTE PERKINS GILMAN.

I never thought much of the folks who pray
The Lord to make them thankful for a meal,
Expecting Him to furnish all the food.
And then provide them with the gratitude
They haven't grace to feel.

I never thought much of this yearly thanks,
Either for what once happened long ago,
Or for "our constant mercies." To my mind
If we're to thank a Power that's daily kind,
Our annual's too slow.

Suppose we spread Thanksgiving—hand it round—
Give God an honest heartful every day;
And, while we're being thankful, why not give
Some gratitude to those by whom we live—
As well as stingy pay.

—The Forerunner.

One Pill

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MISS BLODGETT'S THANKSGIVING.

BY KATE S. GATES.

There was a new tenant in the little cottage at the end of Popple Alley. Miss Blodget discovered it the first day she was able to sit up after an attack of rheumatic fever. She could look right down into the cottage from her window, and the little woman looked so blithe and flew around about her work in such a bustling, cheery sort of way that Miss Blodgett found herself watching her most of the time. After awhile, perhaps because she instinctively felt that she was being observed, the woman looked up, and, catching Miss Blodgett's eye, she smiled and bowed.

Then she stood for a moment as if deliberating what to do, and disappeared into the next room. In a twinkling she came to the door with a Lady Mary geranium in her hand, and ran across to Miss Blodgett's back door.

"Won't you take this up to your mistress?" she said to Nora; "and tell her I'm so glad she is able to be up. I hope she will get right along now. Of course she's got flowers enough of her own, but sometimes something different is restful and I do think the Lady Marys are so cheerful.

That was the beginning of a real friendship. Before little "Miss Marthy," as everybody fell into the way of calling her, had been there a month, she knew Miss Blodgett better than many who had grown up with her.

It was her grandfather, Ezra Blodgett, who had started the mills that had built up the town. He had started a poor boy, but died a rich man. Miss Blodgett was the last one left of the family, and the vast property was hers. Her mother had been a proud, aristocratic woman, and had brought her up in a very exclusive way; and, being naturally shy and reserved, she had shut herself away from everybody more and more every year of her life.

"I suppose she's got a given name," said one of the neighbors once, "but I declare I've forgotten it. She's just been 'Miss Blodgett' 'most as long as I can remember. I don't know as it has been her fault wholly, either. Her mother thought that she was better than most of us, but I don't believe Miss Blodgett feels so. I actually believe it is as much our fault that she shut herself away from everybody so as it is hers. She was too shy to go half way, and we were too busy with our own affairs, or too proud, to do our part. I don't know how the rest of you feel to see that blessed little Miss Martha flying in and out and doing us all good everywhere as well as Miss Blodgett, but it makes me just as ashamed and sorry as I can be. There's lots of things she's doing I might have done years ago. I had the first chance, but I didn't use it, and she has. She has taught me one thing, anyway. I reckon she has more, but I do know for sure that you don't need to go off to foreign shores or go slumming, or do big things, to do good. You can do heaps by just doing little bits of things, such as come along every day."

One afternoon Miss Marthy had run in with her sewing, as she often did, and somehow the conversation touched on Thanksgiving.

"Don't you just lot on it?" she said, enthusiastically. "I do, and I can't do anything, so to speak, to what you can. You have a houseful, don't you?"

Miss Blodgett looked at her neighbor in amazement. It did not seem like her to be sarcastic, but what could she mean?

"A houseful!" she exclaimed. "Why, I have not a soul in the world who belongs to me that I know of."

"I know, and I can sympathize with you," replied Miss Marthy, her sunny face clouding over for just an instant. "I haven't any flesh-and-blood folks either, but there's always plenty we can adopt. And, in a way, adopted love has a special charm. Your own folks have to love you 'cause you belong to 'em, but your adopted kin won't love you unless you're lovable. If you'd like to have me, I'll find some folks for you for Thanksgiving, and you just see what a good time you can have."

But Miss Blodgett shook her head. She wasn't particularly thankful, and she did not care anything about the day. "But I should be delighted to have you spend the day with me," she said. "I will do the best I can to make it pleasant for you."

"I know you would, and I thank you, but I've invited company myself already. I lay awake two or three nights trying to decide whom I would ask. There's so many to choose from. I finally settled on the three I think need it the most—Grandma Jenks from the almshouse, Uncle Billy Sawyer, who lives alone up Bliss Road, and Molly Doyle, who works in the mill. Poor child! She always makes me think of Glory McWhirk, who said there were lots of good times in the world, but she wasn't in 'em. She's going to be in the best good time I can make for her once, any way. Well, it's time for me to run home now. You think it over. I'll help you any time if you want me to. Just you keep Thanksgiving once, you will never be willing to give it up."

Miss Blodgett did think it over. She simply could not get it out of her mind. At first it seemed impossible to her, but the more she thought of it, the more attractive the project grew. It would be so pleasant to see people moving about the house, and perhaps children running up and down stairs and laughing. "It has been my own fault, mostly, that I've been so lonely," she thought. "Perhaps I

was left without folks of my own so I could do for other lonely ones, and I haven't done a thing for anybody. I'll have a Thanksgiving this year if Miss Marthy will show me how, and if that isn't a failure, perhaps I can do more."

So it came to pass that Miss Marthy and her guests, and six more that she hunted up, were invited to Miss Blodgett's for the day. And such a day as it was! Miss Marthy was everywhere, upstairs and downstairs, all day long, and Miss Blodgett could not do enough for her guests.

"I don't believe anybody in the world has had a lovelier Thanksgiving than we have," said Mollie Doyle, just before she went home. "I didn't know as folks could be so happy."

But the best of it all to Miss Blodgett was after the rest had gone, and she and Miss Martha talked it over together.

"You have been a godsend to me, dear friend, from the very first. I have no words to tell you how thankful I am for you. You have so many friends, and you have been so friendly with everybody all your life, that you can't understand how I feel."

"I have wasted so many years of my life, but, please God, I'll improve what is left. I've talked with the folks here today, and everyone needs something that I can do for them. For the first time for years, I am really and truly glad to be alive. I know how I can make each one of these people happier and more comfortable, and then perhaps I shall find others who need me in some way. You told me if I kept Thanksgiving once, I would never give it up. You were right. I mean to keep it every day of my life hereafter."—Zion's Herald.

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ABOUT THREE-THIRDS TRUE.

A dollar and a penny once happened to come together in the same pocket, and the dollar at once began to put on airs like a red cow in a new barnyard. "I am a big gun," said the dollar, "and you are nobody. I am white and bright, and you are only a dull, mud-colored little Indian. I am religious, for I am all the time saying, 'In God we trust,' and you are only a pagan. I am patriotic; for on one side I have the American eagle, and on the other the Goddess of Liberty, and I buy lots of fireworks for the Fourth of July. I am heavenly-minded, for I have stars to think about; and you don't have anything. I am precious; for I am nice, bright silver, and everybody wants me. But you are only base copper, and nobody cares a snap for you."

"That may all be so," said the poor little penny. "You may be more patriotic than I am and more religious than I am; but I go to church and Sunday-school a good deal more than you do."—Ram's Horn.

THE HAPPIEST BOY.

"Mamma," said little Thomas, the night before Thanksgiving, "is Pastor Lovegood coming to-morrow to eat Thanksgiving dinner with us?" "Yes, dear, and we have invited him to bring Florence and Eddie also." "Oh, that will be fine!" exclaimed Thomas, and clapped his hands for joy. Suddenly, however, he grew thoughtful, and coming quietly up to his mother, gently put his arm around her neck, and pleadingly asked: "Couldn't Elmer B—— come too? His father is dead, and his poor mother has no money to buy a Thanksgiving dinner."

"How would it do to send them a dinner?" "Oh, mother dear, that would be grand! you are so kind. May I take it over?" he eagerly asked.

It did not take long to fill a basket with good things, and Meta, the servant, was glad to assist Thomas in carrying it over to Elmer's home.

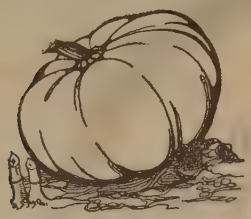
Tears streamed down the widow's cheeks as Meta heaped the good things on her table, and "God bless you!" was all she could say.

After the Thanksgiving service the next day, in church, Pastor Lovegood, his wife and two children, came to visit the parents of Thomas.

They had a splendid dinner of turkey and all sorts of good things.

After the dinner, the children all went out into the garden to play and had a fine time, but the happiest among them was Thomas. You all know why.—Exchange.

Young Women's Column



THANKSGIVING, ALL DAYS, ONE DAY.

BY HARRIET PRESCOTT SPOFFORD.

Happy are they who, every morn,
From a full heart give love and praise,
To whom comes joy that they were born,
And all days are Thanksgiving Days.

And happy they who, holding dear
Thanksgiving Day's returning ranks,
Choose one glad day of all the year,
And all that day go giving thanks.

—C. E. World.

A CALIFORNIA THANKSGIVING MORNING.

BY HOPE DARING.

"I have to go to the village, Alice. Is there anything more you want for the Thanksgiving dinner?"

Alice Main looked at her husband across the platter on which she had beaten the whites of eggs to a foamy white mass. "Nothing, Chancey, but a spirit of thanksgiving."

"You don't mean that, wife. I know you are a little homesick, but"—

"You know nothing about it," and Alice put the platter down heavily upon the table. "You are satisfied here—satisfied with your walnut crop, your irrigation ditches and your growing oranges. I hate it all."

Chancey Main's bronzed face fell into stern lines, but his voice was tender as he said: "Not that, dear; not that."

"Just that. I hate the bare, brown foothills that shut us in and the yellow-brown earth and the dust. O Chancey, if I had a green lawn and could hear the church bells at home, it would not be so bad!"

"Poor little girl!" And he strode round the table to take her in his arms.

She waved him back. "Don't pity me. I will stand it; but I have nothing, nothing to give thanks for."

"It is too bad, then, that you have invited the Greens and the Torreys for dinner to-morrow. Shall I ride round and tell them the invitation is withdrawn?"

"Why, Chancey! Of course we cannot do that. There shall be a good dinner; you need not worry about it."

Chancey Main made no reply to that promise. He crossed to the kitchen door, then said without turning his head: "You know Mr. Ellis, Sam Green's cousin, is to be one of our guests. He is looking for a ranch, and I told you he made me an offer for La Jolla. To-morrow I will accept it."

"Sell the ranch? Why, Chancey, you do not want to do that!"

"We can get back home in time for Christmas, I think. Good-by," and he strode off toward the post where his saddled horse was waiting for him.

Alice made a movement as if she would run after him. Then she compressed her lips and returned to her cake-maknig. It was not until the cake was in the oven that she approached the door and looked out. Chancey had long before disappeared down the road that stretched away, a broad yellow band under the lowering sky. "I hope it will rain," Alice said to herself. "Perhaps it is because the rainfalls have been so long delayed that I have come to feel so out of sorts. Sell La Jolla! Why, Chancey knows the doctors said he must not try an Eastern winter—not for a few years. And we are doing well here, only"—

She broke off, and, beating an idle tattoo on the door-casing, stood looking out. From where she stood she could see the orange grove where the glistening green leaves showed above the brown earth. In the branches the fruit was beginning to gleam with golden radiance. Farther back were the walunt trees, from which the nuts had just been gathered. There were beds of flowers—geraniums, callas and carnations—but there was no sod. However, Chancey had promised, now that he had plenty of water from a distant dam, that during the rainy season the space in front of the house would be sowed with grass-seed and the next summer kept fresh and green.

As she looked, Alice Main was conscious of a thrill of pride regarding the ranch and the cozy, five-room bungalow. "It is all our own, and Chancey says it will double in value in the next ten years. He must not think of selling it."

The Mains had been in California two years. Chancey had been a druggist, but his health had made a change of climate imperative. He was well contented; Alice had never ceased to mourn for her old friends and the social advantages of her former town life. Yet as the wife worked away, baking and frosting her cakes, cleaning her chickens, preparing her salad dressing, and making her rooms bright and attractive, her mind reverted to the simple pleasures of their ranch life. She and Chancey had long hours together out under the open sky. They rambled about among the near-by foothills, exploring small canyons and finding new and rare plants. They rode horseback, read and sang; and while neighbors were not plentiful, they already had warm friends on some of the ranches, and they sometimes drove into the village for a concert or lecture.

Alice was preparing the midday lunch, expecting her husband to be back in time for that meal, when a woman came riding up to the back door. The mistress of the house hastened out, calling: "O Mrs. Green! Come in."

"Can't. I promised your husband I'd ride over and tell you that he had gone with all the rest of the men of the community up in the foothills to fight fire."

Alice started. A fire in the foothills had been feared. There were a few homes scattered about in "pockets" among the hills, and at that time of drought a fire might sweep all before it.

"Had you not seen the smoke?" Mrs. Green asked. "That comes of your being so busy cooking

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North Side. Pittsburg, Pa.

Thanksgiving dinner for the rest of us. Mrs. Main, have you people any idea of selling La Jolla?"

"Sell the ranch? Indeed we will not!" Alice cried warmly.

Mrs. Green looked surprised. "Why, I told Sam I knew you would be glad to let it go, but it is easy to see that to Mr. Main the place is really the jewel that the Spanish words *la jolla* mean. Now, we don't want you to move away; but, of course, if you were going, we would like Cousin Fred to have the place."

"We are not going," was Alice's positive reply. "You had better come in, Mrs. Green, and have lunch with me."

"Can't leave the children, or I would. It is dear in you to ask us all for to-morrow. We are all far from our kin, but we will stand together here as our parents did back East when the country was new. We have much to be thankful for. Good-by," and she rode away.

Alice hastened out to where she had a view of the foothills that lay east of La Jolla. Already a pall of smoke had settled down over them. To this was added the fog that had begun to drift in from the ocean. As Alice looked she saw, first in one place and then in another, a tiny jet of flame leap in the air. "O, I hope the rain will come soon!" she exclaimed, scanning the sky intently. "If I were back home, I would say the clouds foretold a storm, but I am not sure what the outcome will be here."

Again and again she left her work to watch the fire. It seemed that the men who were fighting it were able to hold it well in check, for it did not seem to be spreading. When about four o'clock a brisk rain began to fall, Alice drew a breath of relief. "Now the danger will soon be over, and the men will come home."

She planned a hot dinner, making ready the ham and eggs, the baked sweet potatoes and coffee that her husband liked. Alice regretted her words of the morning. While she was not ready to ask pardon for them or for the spirit that had prompted them, she was ready to make her husband so comfortable that he would forget them. "I'll not have dinner until eight; that will give Chancey plenty of time to reach home," she thought as she returned from the barn, where she had herself done the chores.

Eight o'clock passed. The clock struck nine, and then ten, and still Chancey Main did not appear. The rain was falling, and, strain her eyes as she might, Alice could see no glimpse of fire upon the foothills. "The men cannot be staying out there," she said to herself. "Where can Chancey be? He would not go home with any one; and yet, if anything had happened, there were plenty to let me know."

Slowly the hours dragged by. A wild fear took possession of the waiting woman. Outside intense darkness brooded over the land. There was no wind, but the rain beat down unceasingly. Alice walked back and forth across the living room floor, her face white and quivering, her eyes wild with fear. "And I said I had nothing to give thanks for when I had my husband!" she moaned. "There! The clock is striking two. It is Thanksgiving morning. Ah, it is true that

'Hearts have broken
For harsh words spoken
That sorrow can never set right.'"

An hour later, wet through and through, Alice was knocking at the door of the Green's home. It took some time to rouse the family; but when at last the rancher and his wife, hastily dressed, admitted Alice and listened to her story, their faces mirrored her fear.

"Why, I don't understand," Mr. Green cried. "There was no danger after the rain began to fall, and we all started for home. I did not see Chancey after we left the hills."

Alice sank into a chair, weak and trembling. "He is dead," she gasped.

While the Greens tried to reassure her, it was easy to see that they shared her fears. The rancher called his cousin, who was asleep upstairs, and the two men started off through the storm and the darkness to rouse other neighbors and see if any trace of the missing man could be found. Alice would not stay at the Greens'; neither could Mrs. Green go home with her on account of the two young children. However, the men promised to send Mrs. Torrey, and that good woman arrived at La Jolla soon after Alice returned there.

Slowly time passed by, and no word came from the seekers. Thanksgiving morning dawned gray and overcast. Alice stood by the window, watching the gray dawn creep over the sodden earth. Suddenly she heard a clear voice whistling. She ran across the room to see her husband approaching from the barn. In a moment she was in his arms. "Chancey, O Chancey, I thought you were dead, and that I could never hear you say you forgave me!" she cried.

The man did not understand, but he saw that something was wrong. Leading his wife into the house, he soothed her with tender words and caresses. In a few moments she grew composed enough to tell him the story of her fears.

"Why, what a brute I've been to let you suffer so!" he cried. "You see, dear, on my way home I stopped to see how Martin—the man who is ill over in Sycamore Canyon—was. They asked me to stay and care for him for the night. I wrote a note and sent it to you by José, that Mexican boy who has worked here, suggesting that you go to the home of Mrs. Green for the night. My poor little girl!"

"I have had time to think," she said gravely. "Chancey, I have much to give thanks for when I have you. Never again will I be discontented here. We will build up a happy home life, and we will be a part of this social and intellectual life. We will be thankful."

"I brought the note, señor," said a drawling voice. "As it rained last night, I thought to-morrow would do."

They turned to see José standing in the doorway.

Just at that moment the sunlight flashed out, flooding the land with gold. Alice touched her husband's arm. "Do not scold José. Remember, dear, it is Thanksgiving morning."—Nashville Christian Advocate.

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Young Men's Column.

THANKSGIVING.

BY PAUL LAURENCE DUNBAR.

Don't talk to me of solemn days
In autumn's time of splendor,
Because the sun shows fewer rays
And these grow slant and slender.

Why, it's the climax of the year,
The highest time of living!
Till naturally its bursting cheer
Just melts into Thanksgiving.

THE INSPIRATION OF A PURPOSE.

BY WILLIAM CLARKE BURNS.

As a man is neither a machine nor an animal, but a being created in the image of God, he is at the very beginning of life confronted by two questions, the answer of which determines the trend, the destiny and character of his life. First, for whom am I living? Second, for what am I living?

That great leader and statesman, Moses, was conscious that he was God's chosen instrument for the accomplishment of a great work. The consciousness that he was thus chosen gave direction, force and character to his life.

It is sometimes said that school makes the man. As a matter of fact, the school simply furnishes the tools for the man to use.

It is frequently said that environment makes the man. Environment is an important factor, but environment alone never made a man great.

One day while waiting at a little railway station in Virginia, Chief Justice Waite learned that it was the birthplace of Patrick Henry. For a few moments the Chief Justice walked up and down the platform, looking at the rugged mountains and the clear blue sky. Then he exclaimed, "What mountains! What air! I do not wonder Patrick Henry grew here!" "Well, sah," said a negro, "I don't know as that had anything to do with it. The mountains hab always been here. The air hab always been the same. But I'll tell you, Boss, We's nebber had any more Patrick Henry's here."

Salubrious climate, rugged mountains, inspired and stimulated, but it was neither the air nor the hills that made a Patrick Henry. It was the nourishing of a great purpose—a purpose so patriotic, so masterful, that it made and lifted Patrick Henry into enduring greatness.

Brains count. But men fail not so much from the want of brains as from the lack of the inspiration of some great and noble ambition. Back in the fall of 1899, a woman entered the office of a technical school. She said, "I am from Illinois. My husband is a carpenter. We have three children. We want to be builders, so we came here. My husband will work at his trade and attend night school. I wish to enter here."

The woman was about thirty-six years old, and not a promising student. The superintendent tried to discourage her, but failed. She entered the school. In a short time she began to get hold of herself and to command her powers. The lessons were thoroughly learned. The technique of building was mastered, and after three years of hard but successful study, the woman and her husband returned to a large Illinois town. Ten months later the superintendent of the school received a letter saying: "We have taken our first big contract and are practically certain of success."

We speak of wealth, friends and brains as essential to successful achievement. They are essential! But a purpose that masters, and, undaunted by obstacles, leads forward, is even more essential. You may have wealth, friends and brains and fail. But given a purpose such as this little woman had, and you succeed.

Life, wherever you live it, has its hindrances.

It is not unlike an experience related of a small Southern railway. After a series of sudden and unexpected bumps and stops, the porter was asked, "Is this train safe? Has this road a block system?" "Block system, sah! We hab de greatest block system in de world. Ten miles back we were blocked by a load of hay. Six miles back we were blocked by a mule. Now we am blocked by a cow, and I reckon when we get Souf, we'll be blocked by an alligator. Block system, boss? Well, I should say!"

Life! Well, life, wherever you live it, has its hindrances, its difficulties, its block system. If you are not under the pressure of some worthy and impelling purpose, you will never reach the end of the road.—The Presbyterian.

POINTERS.

I can't hand out any ready-made success to you. It would do you no good, and it would do the house harm. There is plenty of room at the top here, but there is no elevator in the building.

—

I am anxious that you should be a good scholar, but I'm more anxious that you should be a good, clean man; and if you graduate with a good conscience, I shan't care so much if there are a few holes in your Latin.—From "A Self-made Merchant's Letters to His Son."

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For the Children.

THANKSGIVING.

BY C. B. JORDAN.

T's for the turkey, so toothsome and good,
H is for holiday, well understood.
A's for the apples which make sauce and pie.
N's for the noise of the children knee-high
K's for the kitchen where good things are made,
S is for spices and sweet marmalade.
G's for the games which we play until night,
I's for the ices so cold and so white.
V's for the vines which encircle each plate,
I's for the illness which comes to us late.
N's for the nuts and raisins, you know,
G's for the gratitude we all should show.

A THANKSGIVING DINNER.

"Morning paper, sir? 'Public Ledger,' only two cents." An old gentleman who was about to enter a second-class restaurant stopped and looked at the lad. "It is late in the day to purchase morning papers," he said. "You have only one left, I see; couldn't you fall a cent on it?"

"That I could, sir," was the cheerful answer. "I've been going ever since 6 o'clock, and I am ready to have a Thanksgiving dinner now. Were you going in here?"

The old gentleman hesitated and put his hand in his pocket. "I don't know, lad," he answered.

"He is as poor as can be," Nat thought, as he took a hasty survey of the rusty coat and well-worn hat. "I reckon he can't even afford a decent dinner on Thanksgiving day."

"See here, sir," Nat said, as he laid a detaining hand on the old man's arm, "come in and have dinner with me. I'm going to treat myself and there's nobody to share it with me."

The old gentleman looked startled, and examined the boy closely. "Why, lad, you are poor," he said, "and I cannot take advantage of your kindness."

Nat raised himself on tip-toe, snatched off his dirty little cap, and thrust his hand into his jacket pocket. "Hear that money jingle? Why, I cleared fifty cents this morning and as much more yesterday. You don't call that being poor, do you? Some of the fellows even call me Nathaniel Brown, the millionaire."

The old gentleman smiled encouragingly. "But you don't spend it all, do you? There is little good derived from money thoughtlessly squandered."

The boy's face fairly shone. "Well, sir, there's one boy in our set that has a kick against me, and he calls me Nat Brown, the miser. But," growing confidential and drawing nearer, "I'm saving it for mother and sister Betty. When we get enough ahead they are coming to the city to live; then I shall have my own home."

"You are, indeed, better off than I thought, Nathaniel," the gentleman said. "Go in and have your dinner, lad, and enjoy it as you deserve."

"I want you to come in too, sir. Never mind about the cost; I'll attend to that. Thanksgiving day comes but once a year, and mother would say, "Share your blessings with the needy, Natty, boy."

"Come in, sir, do come," Nat continued, as the old gentleman hesitated and was about to turn away.

"Well, I will, since you so much wish it, but never mind about luxuries, boy; a cup of hot coffee would satisfy me." "A cup of coffee for a Thanksgiving dinner! Why, what kind of fare is that? Here, waiter, pie enough for two, round slice of ham, dish of potatoes and a pot of coffee, smoking hot." "Anything else you would like, sir?" But the old gentleman shook his head, and looked approvingly at the boy over the rim of his steel-bowed glasses.

"This is something like a dinner, now, ain't it," Nathaniel declared fifteen minutes later, while in the midst of enjoying a hearty meal. "Folks that ain't used to such a living knows how to appreciate it, don't they? I reckon I ain't knowed such a treat since last Christmas, when I went out to see mother. Do you live all alone, sir?"

The old gentleman sighed and gave a silent assent.

"He's old and poor, and nobody cares for him," thought Nat. "Here, sir, you take most of this pie and I'll finish up the potatoes. Does the coffee suit your taste? Wasn't it lucky that we got here together? Not much sport eating alone on a day like this, is it? Would you mind telling me your name, sir?" The old gentleman took a pencil from his vest pocket and wrote Henry Turner, 1018 Diamond Street. "Drop in, lad, and see me," he said. "Thank you, sir." The gentleman put his hand in his pocket. "I'll pay for my share of this feast, lad."

Nathaniel eagerly remonstrated. "It was my treat, sir," he said. "Here, waiter, I want to settle my account. This gentleman is my guest." And while Nat squared his bill the old gentleman quietly arose and left the restaurant.

The week which followed Thanksgiving was a busy one for Nat, but he did not forget the old gentleman and his resolution to call upon him soon. One day Nat sold out earlier than usual and hastened his steps toward Diamond Street. "No mistake here," he said, "with the name on the door, Henry Turner, agent." Nat modestly stepped in the office to find his old friend busily engaged in counting greenbacks, while two or three gentlemen stood by waiting his leisure. A pair of kindly eyes looked over the glasses and motioned Nat to a seat.

"Well, lad," he said, an hour later, when they found themselves alone. Nat thrust his hands into his ragged pockets and looked bewildered. "I—I thought"—

"You thought what?"

"I thought you was poor, sir!"

"So I am, boy, for I have no one to make a home for me. Gold and silver are poor substitutes for love and tenderness. You have a good mother; send for her to come and make a home where I may spend my declining years."

Nathaniel Brown no longer cries daily papers, but is a pupil in the public school, while Mrs. Brown, in the home which Henry Turner provided, makes her benefactor so comfortable in the many little ways known to women that he says he no longer realizes the weight of his threescore years.

"But," he is fond of saying, "I never expect to taste another dinner quite so good as that which Nathaniel provided out of his well-earned savings."—Sallie V. Du Bois in Exchange.

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BOOK REVIEWS.

The Decisive Hour of Christian Missions. *By John R. Mott. New York: Student Volunteer Movement. Pp. 239; illustrations; map; cloth, gilt top. $1.00.*

It is safe to say that a volume just like this could not have been written had not the Edinburg Missionary Conference been held. The materials are the product of its investigations, especially of the investigations of Commission I on "Carrying the Gospel to all the Non-Christian World." It embodies information, therefore, not hitherto accessible. Its account of the conditions now obtaining in non-Christian lands, especially in Asia, is of absorbing interest and full of hope for the future, since the national awakening in these lands portends openness to new influences and forces, and among them the divine force of the gospel. The book indicates what Mr. Mott regards as the imperative requirements if the opportunity to give the gospel to every man is to be fully utilized. Among them he specifies a program of adequate magnitude, a united Church furnishing a sufficient base of operations, and a capable native leadership for the native churches, and, of course, a recognition of dependence for success on the Spirit of God. The book is militant and is written with the authoritative tone of one who has brought exceptional intelligence and consecration to the great mission problem, and whose whole life is being devoted to the mastery of its elements and a successful solution of it.

The Analyzed Bible. *The Prophecy of Isaiah, Vols. I and II. By G. Campbell Morgan. Fleming H. Revell Co. 8vo., cloth, 222 and 229 pp. $1.00 net each.*

Having already reviewed the previous volumes of this series we need only say that we welcome these new ones most heartily, and that they fully sustain the promise of the earlier books and of the author's other work. They are purely analyses of the Prophecy, all questions of criticism that the author deals with having been covered in volume II of the series, which is an Introduction to Job—Malachi. To the Bible student these volumes will be invaluable,—not only for the analyses and running commentary which form the body of the books, but even more for the bird's-eye presentation of the analysis which is given in a folder in the beginning of each volume. We shall watch expectantly for succeeding volumes.

Recruiting for Christ. *By John Timothy Stone. Fleming H. Revell Company. 12mo., cloth, 224 pp. $1.00 net.*

The book discusses "hand to hand methods with men," and is precisely what the average Christian man needs to read. The various chapters were originally prepared as lectures, and given before a class conducted under the auspices of the Federation of Church Clubs and Brotherhoods in Chicago. The interest in them resulted in their publication in book form. They are not the ordinary hackneyed experiences and directions, but direct, heart-to-heart practical talks that carry with them both conviction and inspiration. We read the book at a sitting, though intending at first merely to skim through it. It is a manly appeal to men to do a man's work for the Master in being direct in religion and telling "what great things God hath done" for them.

Dave Porter at Star Ranch; or, The Cowboy's Secret. *By Edward Stratemeyer. Sixth volume of "Dave Porter Series." Illustrated by Lyle T. Hammond. Lothrop, Lee & Shepard Co., Boston. Pp. 303. $1.25.*

In this book Dave passes a summer vacation at a ranch in Colorado. Of course some of Dave's inseparable school friends are included, and highly interesting features developed from the fact that a neighboring ranch is owned by the father of Link Merwell, a vicious student with whom Dave and his honorable, gentlemanly comrades had come into natural conflict. Unexpected events and disclosures increase the interest. Dave carries himself throughout as the best type of an athletic, and brainy and well-bred American school-boy. The book is entirely independent of the series, although continuing so many of the characters.

At the Home Plate. *Second volume of "Stories of the Triangular League." By A. T. Dudley. Illustrated by Charles Copeland. Lothrop, Lee & Shepard Co., Boston. Pp. 316. $1.25.*

The scene of this book is at a public school, "Newbury," which seeks to win a prize cup held by its rival, "Westcott's," the winner during the first year of the "Triangular League." An important factor is a new student who has to overcome the handicap of being the brother of an unpopular teacher. There is baseball in this book and football and hockey, which in turn are simply features in a good story of school life, with its unequalled trying-out of character and the elements of deserved respect and popularity, whether on the part of student or teacher.

The Crimson Ramblers. *By Warren L. Eldred. Illustrated by Arthur O. Scott. Lothrop, Lee & Shepard Co., Boston. Pp. 324. $1.50.*

A story of jolly school life, and the principal characters are the "Fearless Four" in the freshman class, together with a fifth who is admitted to their intimacy, and a teacher of the best sort, a wise, cheerful, friendly man who knows many things not found in books, and can help boys, and make them enjoy the process. They plan for a summer-vacation camp, in Maine, and being encouraged in a fondness for walking, they adopt the name which gives the title to the book, and having gone to Boston by water, complete their journey on foot, with plenty of adventures along the way.

World-wide Sunday-school Work. *Report of the World's Sixth Sunday-school Convention, held in Washington, May 19-24, 1910. Edited by William N. Hartshorn and George W. Penneman, Associate-editor. 140 Dearborn street, Chicago.*

In this closely printed, compact volume will be found about everything connected with the great convention at Washington last spring—the convention program, minutes, etc. Here also are all the general addresses that were delivered and the reports that were delivered in connection with roll-call of nations, all together constituting a veritable store-house of information about the Sunday-schools of the world.

Transfigured. *By Joseph A. Hamilton. American Tract Society, New York. Pp. 190. $1.00.*

In this volume we have a study of the Transfiguration, with special reference to what it may suggest of our mode of life and activities in the world to come. Its twelve chapters deal, among other things, with such themes as the spiritual body, celestial powers, heavenly visitors, heavenly knowledge, future recognition and friendships and the nearness of the unseen. It will thus be seen that it discusses subjects that have a peculiar and personal interest for us all, especially for those who have experienced recent bereavement. While many of the views herein set forth are not capable of proof, they are suggestive, comforting and inspiring.

A Little Maid of Boston Town. *By Margaret Sidney. Illustrated by Frank T. Merrill. Lothrop, Lee & Shepard Co., Boston. 12mo., pp. 421. $1.50.*

Margaret Sidney, the founder of the National Society of the Children of the American Revolution, is qualified to produce a patriotic story for the young. Her pen, while adhering to historic truth, has a lively point to it, so that young people will read her book, even if not at first historically inclined. The opening chapters introduce us to Old Boston in England, but the setting is soon changed to Boston Town of New England. The story is graphic, carrying one along to the end.

Hester's Counterpart. *By Jean K. Baird. Second volume of "Hester Series." Illustrated by Adele W. Jones. Lothrop, Lee & Shepard Co., Boston. Pp. 344. $1.25.*

Hester, a girl of sterling character whose knowledge of her antecedents is limited by her reception into the home of a lone woman as an unknown waif in early childhood, becomes a pupil at a seminary in the suburbs of a small city. Her roommate is Helen Loraine, for whom the other girls are continually mistaking her. Misunderstandings arise, and a reconciliation comes in a time of peril from flood. What transpires then adds the crowning interest to the story.

The World's Childhood. *By Louis Albert Banks, D. D. $1.30, net; by mail, $1.43. Funk & Wagnalls Co., New York.*

Dr. Banks is widely known as a preacher of evangelical fervor. This new volume from his pen is made up of thirty stirring sermons, preached on Sunday evenings, from texts taken from the first three chapters of Genesis. They are marked by the same aptitude in applying the truth to modern life that has characterized the preceding volumes of Dr. Banks.

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Miss A. N. Frederick, Mrs. O. A. Huffer, Rev. W. K. Diehl, Wm. W. Porterfield, Mrs. J. B. Brown, Alfred Pfiscth, Mrs. Frank S. Stewart, J. Marshall Miller, John E. E. Hess, Miss Miller, Mrs. J. P. Flook, Rev. E. Manges.

MICHIGAN.

Mrs. John W. Gentzler.

NEBRASKA.

Mrs. L. Johnsen, W. H. Hogrefe.

NEW YORK.

Wm. H. Kaufman, Jessie A. Weaver, Mrs. Jno. H. Stoller, F. Benzer, Mrs. Jas. D. Taylor, Rev. Ira M. Derrick, Mrs. Mary E. Short, Willard Larkin, Mrs. John D. Lown.

NORTH CAROLINA.

Rev. C. B. King.

OHIO.

Rev. E. C. Dolbeer, Mrs. J. J. Hiltbrand, Miss M. Rebecca Reck, W. S. Hoy, Mrs. Daniel Crites, Dr. J. A. Kackley, Mrs. Henry Faller, Mrs. M. P. Ries, Jacob A. Pifer, Rev. Geo. A. Lee, Rev. S. J. McDowell, Mrs. Barbara A. Lafong, Miss Nancy McFadden.

PENNSYLVANIA.

Miss Louisa Dierker, David L. Heiber, Mrs. Caroline B. Knapp, Chas. H. Schaeffer, Mrs. Geo. Weitzel, Mrs. August Yentsch, Dr. G. F. Hummel, J. G. Faitsch, Mrs. C. M. Gates, Mrs. David Bell, Mrs. Hettie Kunkel, A. H. Hoffman, Rev. C. F. Floto, Miss Daisy M. Werner, Mrs. Elizabeth Kirk, Mrs. J. M. McJeukin, W. J. Beidleman, Mrs. Lydia H. Rockey, Miss Bertha M. Lesher, Y. M. C. A., Wm. P. Ely, Mrs. C. M. Dunmire, H. W. Hottenstine, James A. Kime, Mrs. W. F. Kintzing, Geo. Doehne, G. A. Geisel, Sherman S. Foutz, Jesse B. Fast, Mrs. Robt. C. Walbeck, Mrs. B. F. Hess, Rev. E. Meister, Jas. R. Hill, Rev. D. J. Snyder, Jacob H. Miller, John G. Krout, D. L. Whitmore, Mrs. C. G. Long, enecker, Jno. W. Kerr, Mrs. Jas. Kleckner, Mrs. Martha Hunt, Mrs. Wm. Raup, James A. Thomas, Edw. Livingston, E. C. Livingston, A. K. Long, Herbert F. Humphries, H. J. Knoll, Rev. J. Peter, Mrs. Edw. L. Michael, Mrs. Horace Doty, Mrs. Peter Becker, Mrs. R. H. Cloman, Rev. Chas. Leonard, H. L. Kunkel, Geo. Briton, Dr. C. D. Miller, Mrs. G. J. Smith, John D. Swartz, A. A. Koser, Mrs. Mary A. Heilman, Mrs. Chas. Berger, Rev. D. S. Kurtz, Mrs. Sue Kimmel, Carl W. Bitzer, Mrs. Chas. Michael, Howard Henry, Mrs. J. R. Geywitz, Bessie and Harold Lebo, Mrs. Geo. C. Henry, Prof. J. S. Heiges, Mrs. Robt. H. Duke, S. R. Miller, B. F. Zerby, J. R. Kruger, Frank Shugard, Geo. Priddy, Mrs. Harry Amend, Mrs. Cash Patterson, Mrs. Clara Neal, Mrs. Wm. Ostein, Ed. H. Keener, T. S. Walters, Mrs. Wm. Hood, Rev. Robt. D. Clare, Mrs. Jacob Gerth, Mrs. Joseph Livers, Mrs. H. N. Crawford, John Peterson, Miss E. Berthold, L. C. Mates, Miss Sadie Albright, Mrs. Frank Walford, Mrs. Geo. Kugel, Mrs. Nora Speicher, Emil Holm, Mrs. W. H. Croft, Geo. Menges, John Sterline, C. Luther Lowe, J. O. Coleman, Mrs. Ellen Donavan, Miss Norma E. Miller, Mrs. Alice Kame, J. H. Miller, Rev. S. T. Nicholas, I. O. Nissley, Mrs. Geo. Dohla, Mrs. Kate Campbell, Mrs. Thomas Miller, Mrs. John Rungle, Mrs. E. J. Steeb, Miss Nora Moeck, Mrs. John Schworzel, Joel D. Mattern, Rev. J. H. C. Manifold.

WEST VIRGINIA.

Miss Clara Juergens.

DON'T LOSE ANY TIME.

Almost every household has a Thanksgiving dinner, when all the children and grandchildren are gathered around the family table. Is there a housekeeper in the country that does not take particular pride in the appearance of her table at this special time?

The most important part of dressing the table is the first article to go on, that is the tablecloth. If you want just the right kind and at the right price, send today to Boggs & Buhl of Pittsburgh and they will furnish you with just what you want, from $2.50 up. You cannot find better values for your money than Boggs & Buhl can give you. Write today mentioning the LUTHERAN OBSERVER.

AMERICAN AWARDED MEDAL ON A RUPTURE DEVICE.

Mr. F. J. Stuart, an American residing in St. Louis, was recently awarded a medal and diploma showing certificate of merit of the first class, by a London Institute. Mr. Stuart is inventor of the STUART PLAS-TR-PAD for ruptures. Letters patent have been granted by many governments on this form or Hernia support, and medicine applicator. The purpose of this support is to securely hold the rupture in place, and also supply a soothing and healing remedy thereto, which will be taken up and absorbed by the pores to heal and relieve the parts of pain. When patent was granted in Great Britain, Mr. Stuart also obtained the Medal and Diploma. Truss wearers will no doubt appreciate an invention of such exceeding worth as to merit such notice. By addressing Mr. Stuart at St. Louis, Mo., those interested will probably be furnished full information.

Obituary.

BRANDENBERG. Mrs. Nancy Brandenberg, a noble Christian woman and a life-long member of the Lutheran church at Spanker, Ohio, died at her home on November 2, 1910, at the age of 74 years, 9 months and 8 days.

Funeral services were conducted by Revs. D. Frank Garland and C. R. Streamer at the Lutheran church, November 5th.

Church Notice.

Southern Conference.

The fall session of the Southern Conference of the Synod of New York will be held in the Lutheran church of the Atonement, 140th street and Edgecombe avenue, New York City, Rev. F. H. Knubel, pastor, on November 28th and 29th, 1910. Pastors and delegates will notify the pastor at once of their coming.

EDW. EVERETT HOSHOUR, *Secy.*

The Markets.

United States Bonds.

NEW YORK, Nov. 14.—United States Government bonds closed as follows:

	Bid.	*Asked.*
2s, reg., 1930	100¾	101¼
2s, coup., 1930	100¾	101
3s, reg., 1918	101¾	102¾
3s, coup., 1918	101¾	102¼
4s, reg., 1925	115½	115¾
4s, coup., 1925	115½	
Panama 2s, '36, reg.	100½	
Panama 2s, '38, reg.	100½	

The Philadelphia Markets.

PHILADELPHIA, Nov. 14, 1910.

WHEAT firm; ½c. higher; No. 2, red in export elevator, 90a90½c.; No. 1, Northern, in export elevator, $1.12a1.13.

CORN unchanged; No. 2, yellow, for local trade, 59a59½c.

OATS firm, but quiet; No. 2, white, natural, 38½c.

REFINED SUGARS steady; powdered, $4.70; granulated, $4.60; Confectioners' A, $4.40; Keystone A, $4.35.

BUTTER dull and weak; extra Western creamery, 34c.; extra, nearby prints, 35c.

EGGS firm, good demand; Penn. and other nearby firsts, free cases, 33c. at mark; do. current recipts, in returnable cases, 31c. at mark; Western firsts, free cases, 33c. at mark; do. current receipts, free cases, 31c. at mark.

LIVE POULTRY dull, unchanged; fowls, 12a14c.; old roosters, 10a10½c.; spring chickens, 12a14c.; ducks, 14a14½c.; geese, 14a15c.; turkeys, 17a20c.

DRESSED POULTRY quiet but steady; fresh killed fowls, nearby, 16c.; do. Western, 13a 16c.; old roosters, 12c.; roasting chickens, nearby, 14a17c.; do. Western, 12a16c.; broiling chickens, nearby, 22a23c.; do. Western, 14a17c.; spring ducks, 19a19½c.; for choice spring turkeys, nearby, 23a25c.; do. Western, 22a23c.

POTATOES steady, fair demand; Jersey choice, per basket, 35a40c.; do. No. 2, per basket, 15a20c.; Penn., per bushel, 55a58c.; New York, do. 40a48c.

FLOUR quiet but steady; winter clear, $3.85a4; straight, $4.10a4.30; patent, $4.50a 5; Kansas straight, sacks, $4.60a4.80; spring, clear, $4.15a4.40; straight, $4.90a5.15; patent, $5.25a5.50.

HAY firm, good inquiry; new timothy, No. 1, large bales, $20.50a21; No. 1, small bales, $20a20.50; No. 2, $18.50a19.50; No. 3, $15a16; new clover mixed, No. 1, $16a17; No. 2, $13a14.

The Cattle Market.

Receipts for week ending Saturday evening, November 12: Beef cattle, 3,470; sheep and lambs, 9,267; hogs, 4,374; calves, 1,609.

BEEF CATTLE.—Virginia and Kentucky stock was mostly in evidence and an easier undertone was noticeable in the market, with values being shaded a little. Trade was somewhat quiet. Calves in a general way closed steady. Cows were not arriving freely and few were wanted, values being high. Quotations: Steers, average best, $6.50a 6.62½; choice, $6.25a6.37½; good, $6a 6.12½; medium, $5.75a5.87½; common, $5.40a5.62½; bulls, $4a4.25; fat cows, $3a 4.25; thin cows, $2a3; milch cows (common to choice), $40a65; veal calves, steady, exceptional lots, $10a10.50; good to choice, $8.50a9; medium, $6.50a7; common, $5a 6; Westerns, $5a6.50; grassers, $3a4.50.

SHEEP AND LAMBS.—Lambs advanced in every grade, and the most desirable sheep ruled firmer. Holdings were more moderate, and there was a good clearance of all satisfactory stock. Quotations: Sheep, wethers extra, $4.50a4.75; choice, $4.25a4.50; good, $3.50a4; medium, $3a3.25; common, $2a2.50; ewes, heavy, fat, $3.75a4; Lambs, common, $5a5.25; good to choice, $6.75a7; medium, $6a6.25.

HOGS.—Rates were being well sustained, though offerings were increasing. Inquiry was fair. Quotations: Western, as to size and quality $11.50a11.75.

CITY-DRESSED STOCK.—Trade showed some improvement and the choicest meats were kept steady. Quotations: steers, $9.50a11.50; Texas steers, $7.50a8.50; cows, $5a7; veal calves, $13a15; extra calves, $16; Westerns, $10a12; grassers, $8a10; extra, $14.50; country-dressed, $10a14; sheep, $8a8.50; extra wethers, $9; lambs, $11a12; extra lambs, $13; hogs, $11.75.

Temperance and Reform.

THE DRINK HABIT.

Dr. Charles A. Rosenwasser, vice-president of the Dependency and Crime Commission of New Jersey, read a paper on "Non-Detention as an All-Important Factor in the Treatment of the Drink Habit," at a meeting of the American Society for the Study of Alcohol and Other Narcotics. The paper, which is of unusual interest, and describes many typical cases, was printed in the "Medical Record." The concluding paragraphs are given here:

"Of incurable cases there are a host. I know hundreds of them. They should be cared for in custodial colonies, both for their own protection and for the protection of society. While such labor is, of course, a very doubtful quantity, there is no doubt that under a skilled manager such a colony could be conducted along lines which would make every man earn his bread by the sweat of his brow. However, no case should be considered incurable, however gloomy the outlook, until treatment has been tried. We sometimes get astonishingly successful results in apparently hopeless cases, as well as we get failures in apparently hopeful cases.

"I am of the opinion that in almost every case there is a period in which cure is possible. As a rule this period is early in the disease, but occasionally in young inebriates, those around nineteen years of age, we get very poor results until, after two or three years of indulgence, the youth comes to his senses and gives us the assistance we so much need.

"It is clear that the army of incurables is recruited from the army of mild cases. Men in the early stages of the drink habit will not as a rule consent to place themselves under restraint in a sanatorium. They usually will consent to undergo treatment for 'neurasthenia,' if the treatment will not interfere with their vocations. Herein lies one of the greatest advantages of treatment without detention.

"Sanatoriums are, of course, necessary asylums in some instances, but, as a class, they are not adapted for curing inebriates. The patient is thrown into contact with other patients and, being very susceptible, readily learns new tricks. The last cocaine case I saw told me that he learned the use of cocaine in an asylum which he entered for the purpose of getting away from alcohol. Almost all the sanatoria I have in mind are in reality insane asylums, and the atmosphere is certainly not helpful for an inebriate.

"The first step in attempting to cure a victim of the drink habit is to remove the alcohol and to keep it away. If the patient is desirous of overcoming the habit he will give you his assistance. If he is not desirous of overcoming the habit, treatment is futile. Inebriates are sent to sanatoria so that they will be unable to get alcohol, except as ordered by the attending physician. Do they obtain alcohol without the knowledge of the physician? I fear that they do in most sanatoria, for isolation is as a rule imperfect and many alcoholics who have been inmates of sanatoria will tell you the tale of the tree which is hollow and of the attendant who is crooked. A father whose son I had placed in a sanatorium in a neighboring state wrote me as follows: 'The discipline is very lax. I have good reason to believe that drinking, gambling and drug taking are carried on continually without the doctors' knowledge. My son went to town with attendants who got "full."'

"In my experience, those patients who really want to be cured of the drink habit can, provided the condition has not gone too far, be cured or improved by the judicious use of remedial agents and moral support, without detention or with but a few days' detention during the acute stage. That will-power plays an important part in the cure is of course self-evident. Under treatment the weakened will can be strengthened in various ways, but best of all by exercise. When the patient resists the desire to take the drink which is within his reach he exercises his will-power, and under the exercise it grows stronger. Under restraint the will power is not exercised and consequently it grows weaker, not stronger, as a rule.

"All things considered, the treatment of the drink habit without detention holds out the greatest hope for the greatest number."

Dr. Rosenwasser's ideal of a custodial colony for incurables, where the patients should earn their bread by the sweat of their brow, has, we think, been realized, or nearly so, in a few instances.—Ex.

AVOID TEMPTATION.

A reckless man in a zoological garden once seized a venomous serpent by the nape of the neck and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its long body about his arm and then slowly tighten its grasp till the man in agony was obliged to drop his hold of its neck. Quickly then it turned and bit him, and soon the man was dead.

He thought he was strong enough to play with the serpent, and then thrust it from him when wearied of the play. Many think they are strong enough to play with temptation of any sort, but they find sooner or later that the temptation has mastered them. "Watch and pray that ye enter not into temptation," said Christ. It is the entering into temptation which is to be guarded against.—Morning Star.

There's a bad side, 'tis the sad side—
Never mind it!
There's a bright side, 'tis the right side—
Try to find it!
Pessimism's but a screen.
Thrust the light and you between—
But the sun shines bright, I ween,
Just behind it!
—Jean Dwight Franklin, in The Circle.

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Miscellany.

SUPPLY OF PAPER BIRCH NOT DECREASING.

The U. S. Department of Agriculture is authority for the statement that the paper birch, often called also white birch, or canoe birch, is one of the few timber trees in this country which seem to be holding their own against axe and fire. The average citizen, however, probably takes no particular interest in the paper birch. Yet it is doubtful if any other kind of wood on the face of the earth is found in so many households; for paper birch furnishes most of the spools made in the United States.

Maine is the chief center of spool manufacture. Its factories turn out 800 million spools yearly, chiefly birch. Few woods as hard as this can be worked with as little dulling of the tools; its principal recommendation lies in that fact. It is handsome in color, and, after the wood becomes seasoned, it shrinks and warps very little. That is an important consideration, because the delicate machinery that winds the thread would fail to work if the spool changed its shape to a perceptible degree.

The birch wood for spools must be selected and handled with care. The tree's red disk heartwood is objectionable because it will not turn smooth in the lathe, and the color is not desired. Few industries waste more wood, in proportion to the quantity used, than spool making. Heartwood, knots, and all other defects, frequently amounting to more than one-half of the tree, are rejected. From one-half to three-fourths of the remainder may go to the refuse heap in sawing the bars and turning the spools. Despite this waste the paper birch does not appear to be threatened with extinction. It is a fire tree—that is, it spreads rapidly over spaces left vacant by forest fires. The most extensive paper birch forests of Maine and New Hampshire occupy tracts which were laid bare by the great forest fires which swept the region from 1825 to 1837.

The tree is short lived. At an age when the white cedar, for example, is just beginning to lay on useful wood, the paper birch has passed its prime and is ready for decay. It is placed at still further disadvantage by being unable to compete with other trees for light and soil. It prospers when growing alone, but it gives up the fight after stronger trees begin to crowd it. Nevertheless, it is believed that more paper birch is growing in the United States to-day than two hundred years ago.—U. S. Department of Agriculture: Forest Service.

HOW TO SEND A STAMP.

We get hundreds of letters in which the writer encloses a postage-stamp for reply, and we have noticed that hardly one person in a hundred knows how to send a stamp so that it is not lost or spoiled, or at least marred.

The best way to enclose a single stamp is to fold it in a piece of thin paper and place it inside the letter, for then the stamp is undamaged. The next best thing is to wet the stamp slightly in the center and stick it on the letter you are enclosing. This enables the person that receives it to tear it off easily, and there is still enough gum around the edges to permit him to fasten it on an envelope. If the stamp is moistened on one corner, which is generally done, that corner is sure to hang loose when the stamp is used. Wet it in the center, however, and all trouble will be avoided.—Junior C. E. World.

A CURIOUS POSTMAN.

A Russian proprietor, several years ago, wishing to learn the direction of flight of the many varieties of birds that visited his estate, caught a certain number of these birds, and attached to their tails little tubes containing his address and a request in Russian, French, German, and English to let him know when and where these birds should be taken or killed. No reply came until the present year, when he received one from an unexpected and interesting source. It was addressed to him by Slatin Pasha, a prisoner of the Mahdi since the fall of Khartoum, who recently regained his freedom and appeared at the Geographical Congress in London. He states that in November, 1892, a bird was killed in Dongola, which bore a tube containing a paper which was brought to him to translate. He was overjoyed to receive a letter from Europe, even in this strange method.—Ex.

IN LIGHTER VEIN.

Discreet at Eight.

"Now, children," said the teacher, "I'm going to give you all this afternoon in which to write an essay upon motor cars. You may say whatever you like, and treat the subject just as you please. Write 250 words, and mind the grammar."

This subject delighted the soul of eight-year-old Aminta. Of obtaining full marks she was confident, for had she not only the day before been for a motor drive in her own father's auto?

So she wrote this:

"My father has a motor car. While going up the hill the other day the motor car busted. I think this is about fifty words. The other two hundred are what father said while repairing the car."—Answers.

Please Explain.

Representative John Sharp Williams has a "new" story. During the recent Mississippi gubernatorial campaign the Honorable Jeff Truly was one of the unsuccessful aspirants for the majority suffrage of his fellow citizens. Prohibition doctrines figured in the struggle, and seemed very important to a Methodist minister.

"Brother Truly," said the minister, "I want to ask you a question. Do you ever take a drink of whisky?"

"Befo' I answer that," responded the wary Brother Truly, "I want to know whether it is an inquiry or an invitation."—Cleveland Leader.

Three Eyes.

Fred—"Say, George, wouldn't you like to have three eyes?"

George—"Yes."

Fred—"Where would you have the other eye?"

George—"I would have it in the back of my head."

Fred—"You would? I wouldn't."

George—"Where would you have the other eye?"

Fred—"Why, I would have it in the end of my thumb, so I could poke it through a knot-hole in the fence, and see the ball game for nothing."—Junior C. E. World.

He Got What He Asked For.

A certain meat-dealer was noted for his cleverness in playing jokes on his customers. One day five students went into his establishment, intending to turn the tables on him. One of them said, "Please let me have a yard of pork for a dollar." "Give me the dollar first," replied the meat-dealer. The student gave him the dollar, and he went to the ice-box, amid the laughter of his customers, and returned with three pigs' feet. Handing them to the student he said, "Three feet make one yard." The students retired, crestfallen.—Junior C. E. World.

Preface or Appendix.

A prominent insurance man in San Francisco tells the following:

A man went to sleep in the midst of a curtain lecture. When he woke up in the morning the words were flying as fast as when he went to sleep.

"Say," he interrupted the harangue to inquire, "are you talking yet or again."—The Circle.

Not Always.

Kind Old Lady—"What is your name, little girl?"

Little Girl—"Ne-n-nel-nell-ne-nelly."

Old Lady—"Do you always stutter so?"

Little Girl—"N-no, ma'am; on-only w-when I-I t-t-talk."—Ex.

MORE THAN EVER

Increased Capacity for Mental Labor Since Leaving Off Coffee.

Many former coffee drinkers who have mental work to perform, day after day, have found a better capacity and greater endurance by using Postum instead of ordinary coffee. An Illinois woman writes.

"I had drank coffee for about twenty years, and finally had what the doctor called 'coffee heart.' I was nervous and extremely despondent; had little mental or physical strength left, had kidney trouble and constipation.

"The first noticeable benefit derived from the change from coffee to Postum was the natural action of the kidneys and bowels. In two weeks my heart action was greatly improved and my nerves steady.

"Then I became less despondent, and the desire to be active again showed proof of renewed physical and mental strength.

"I am steadily gaining in physical strength and brain power. I formerly did mental work and had to give it up on account of coffee, but since using Postum I am doing hard mental labor with less fatigue than ever before."

Read the little book, "The Road to Wellville, in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Secular News.

Home.

Senator Alexander S. Clay, of Georgia, died at his home in Atlanta after a long illness.

Nine more charred bodies were taken from the coal mine at Delague, Colo., bringing the list of explosion victims to 64.

The equal suffrage amendment was ratified in the Washington election, and 130,000 women in that State will hereafter have a vote.

President Taft's Panama trip will comprise 12 days, four of which will be spent in the Canal Zone. He is to return to Washington November 23.

Jacob M. Dickinson, the Secretary of War, finished his tour around the world when he arrived at New York on the steamship Prinz Friedrich Wilhelm.

The express strike in New York was definitely declared off, and the striking drivers in Jersey City, as well as those in New York, returned to their wagons, in accordance with the agreement signed under Mayor Gaynor's auspices.

Thomas McCoy, right end of the Bethany College football team, was formally charged with the murder of Rudolph Munk, halfback of the West Virginia University team, who died from injuries received in Saturday's game.

Former Forester Gifford Pinchot was joined with his brother in a letter to the President protesting against the Cunningham coal land claims in Alaska, and asking permission to submit a brief before action is taken by the Interior Department.

The number of Democrats elected to Congress is 226. The Republican representation will be 163 or 164, making a working majority of 30 for the Democrats in the House. In the Senate the Republicans will have 50 members and the Democrats 40.

The Imperial Window Glass Company, known as the Window Glass Trust, was fined $2500 in the Federal Court at Pittsburg for violating the Sherman anti-trust law. A fine of $500 each was imposed on 15 individuals operating the corporation.

Returns from the elections show enormous gains everywhere for the Democratic party. These were most noteworthy in New York, Massachusetts, New Jersey, Connecticut, Kansas, Indiana, West Virginia and Maryland, and in practically all of the Southern and many of the Western States.

Foreign.

Prince Henry of Prussia has acquired the art of controlling an aeroplane, making several flights alone.

The insubordination of Port Commander Valladares at Amapala, Honduras, has assumed proportions of revolution.

The hanging of Dr. Hawley Harvey Crippen for the murder of his wife, known on the stage as Belle Elmore, has been postponed until November 23.

Floods are sweeping the streets in the lower section of Paris, and part of the city was in darkness. Street-car service is halted and enormous damage done.

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Then The Companion for the 52 weeks of 1911, reading equivalent to twenty-seven 300-page volumes of romance, adventure, science, etc., costing ordinarily $1.50 each.

THE YOUTH'S COMPANION :: BOSTON, MASS.

Count Leo Tolstoy has left his home for an unknown destination. In a letter to his wife he says he will spend his remaining days in solitary retirement.

Socialists are backing the plans of the General Federation of Labor to combat the French government's attempt to regulate trades unionism and prevent strikes.

An agreement was signed at London by which English, German and French banks will participate in the $50,000,000 loan of an American syndicate to China.

The Cuban Congress convened, President Gomez recommending revision of the tariff. A crisis in the Cabinet is impending, the Postmaster-General having resigned.

The conference of opposing Parliamentary parties in England came to an abrupt termination without reaching an agreement, and the country will be thrown into a general election.

Fifty-one persons were lost in wrecks of fishing vessels during a heavy storm in the English Channel. Floods are causing heavy losses in France and Germany, and snow in Germany has interfered with telegraph and telephone communication.

England faces a crisis in its political history. Parliament is likely to be dissolved as early as next week, and Unionist leaders fear the practical extermination of the Tory party in the general elections. There is talk of the formation of a new party to save the country from the rule of the extremists.

Canada's representatives at last week's conference looking to closer business relations with the Dominion practically rejected anything like full reciprocity. Its delegates submitted a very meagre list of products on which the country is willing to accept a reduction of duties. The status of wood pulp in the negotiations has not yet been disclosed.